

# THE JAPAN CHRISTIAN QUARTERLY

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C. BURNELL OLDS

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EDITOR:—ISABELLE MACCAUSLAND, L.H.D.

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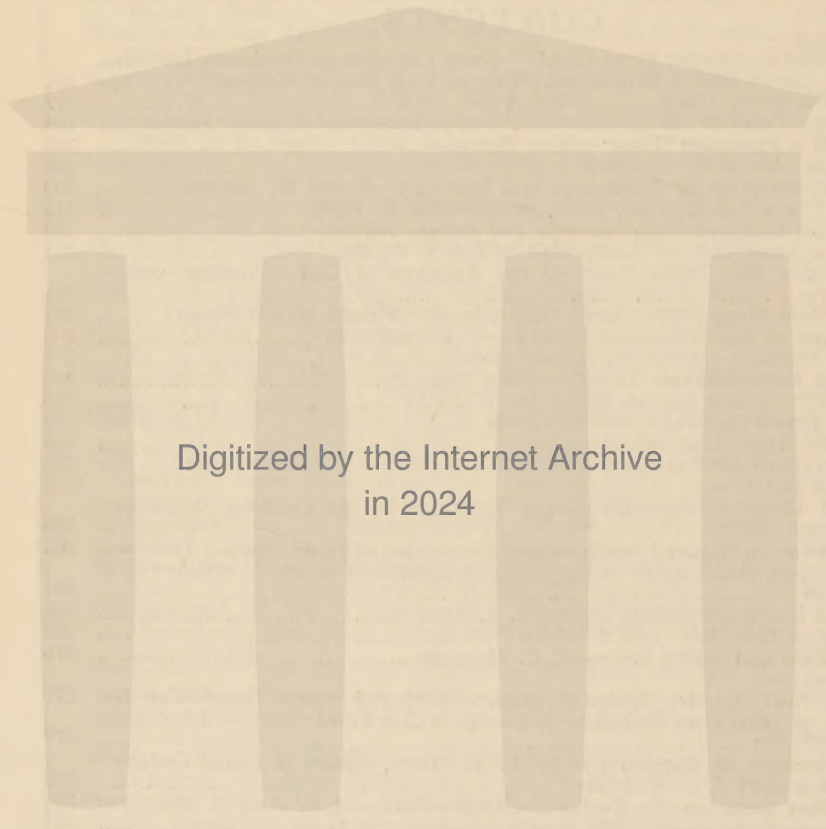
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# THE JAPAN CHRISTIAN QUARTERLY

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Vol. VIII

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## EDITORIAL NOTES

### "WHAT SHALL BE DONE FOR EVERY CHILD?"

Several Reports in this issue of our Quarterly our readers should not miss—ten years of Juvenile Court work in Japan, nineteen of the Biennial National Sunday-school Conventions, three years of the Kingdom of God Movement, thirty years since the founding of the National Committee of the Y.M.C.A. in this country—the important pronouncement of the National Christian Council's group study of "Re-thinking Missions (for which we have been eagerly waiting)—all of these you'll wish to read.

As to Judge Furuya's article (see Page 198) there is grave emphasis there that none of us must miss. The Editor was recently invited to a Hyogo Ken Governmental Banquet to celebrate the tenth anniversary of the founding in Japan of the system of Juvenile Courts. Many distinguished Judges were present. Incidentally only three women had been invited whereas in Western lands any similar group interested in such problems of childhood today is usually more than half women. The program included electrically reproduced records of the so-called "Confessions" of two delinquent boys who told (in rather suspiciously unctuous fashion it must be admitted) how one had been helped by the Buddhist faith and one had become a Christian. Judge Furuya, himself an earnest member of the Congregational Church and for long years a Sunday-school Superintendent, spoke at some length—then your Editor, (reminding them incidentally, of the great contribution Dr. Caroline MacDonald had made to the compilation of the Juvenile Laws of Japan and to

the arousal of interest in the probation system); and then the meeting was open for discussion.

There was evident grave concern over the seeming increase in child crime. One prominent business man, Vice-Pres. of the Chamber of Commerce of Kobe and Osaka, ventured his opinion that we can never get ahead of this problem in society until each man, whatever his profession, thinks of himself as a teacher and is willing to take the responsibility of setting an example not only to his own children but to those of his neighbors as well.

Judge Furuya has been very brave in many public places in his insistence that alcohol is one of the greatest contributing causes to the delinquency he has witnessed and examined—alcohol used by the parents of these unfortunate children. He has also said more than once that a large proportion of the children who steal *began first by stealing food*.

All social workers know that crime is one of the lamentable social by-products of much poverty—everybody realizes that behind old “Mr. DePression” trail a horde of sad-eyed, furtive, underprivileged children—the chief sufferers in these days of economic concern. (Can you not see their pitiful faces peering from behind your exchange and high-tariff news—weeping or in blank despair when you turn the page to skim the latest war news? Would that we had another Dickens or Thomas Hood or Mrs. Browning in Japan to picture to us the woes of the little ones whom Jesus loves.)

Your Editor never can forget the quiet tones of horror in which an English nurse told of her experiences in Austria with the Friend’s unit after the last great War. She said she often had seen there wan, starved little creatures following the horses to pick out whatever of corn or grain they might hope to find in the manure as it dropped along the street—“and that,” she said “has ever since symbolized War for me—not trumpets and waving banners, but the woes of a following generation of little suffering children wondering why they cannot be fed.”

In a City Committee on Child Delinquency appointed by Mayor Kurose of Kobe your Editor sits each month and hears of needs for money for this or that agency or system or experiment which might help in these problems of childhood “if only there were funds available, etc. etc. ad lib.” Social Worker friends in America and



teacher friends in England, Scotland, Australia write in the same tone from those widely different lands—No money for better educational methods and equipment, no funds for much-needed disease-prevention, no hope of being able to afford home visitors nor training for play-ground directors (that sure prevention of child-crime) no appropriations for the care of the feeble-minded nor better Hospitals for the insane—only enough money the world around for more armaments and “protective air-planes” and anti-aircraft guns!

Small wonder that the prayers of a large proportion of the civilized world undergird the Economic Conference, and that we hold on with grim desperation to the hope that the Disarmament supporters may yet win out—despite!

The new Governor of the Philippines on his journey out to that difficult post, speaking at a Japanese Inn where a few Kobe Americans gathered to meet him, said the other night “But our rivers still flow to the sea—our fields are as fertile and our mines as productive as ever—it is *we* who have slipped somehow—we mortals must be to blame for the present perplexities, and the thing for us to do is to go back and try to determine what has gone wrong, to put our heads together to make good our mistakes—to think more co-operatively and to build our common world better for the future.”

But back *where* shall we go if not to God? if not to Christ's everlasting principal that Love is the strongest force and the soundest foundation, back to the Cross that spells sacrifice in order that others may live. “What shall be done for Every Child—the deepest concern of us all?”

#### SOME THOUGHTS ON MISSIONARY INITIATIVE.

It is not to be denied that devolution on the mission-field has closed the door to missionary leadership along many lines of Christian activity. This is a fact whose truth and propriety one does not care to question. But it is still fair to ask: Does the loss of conspicuous leadership mean also an end to the exercise of initiative? What of the scope for initiative in a missionary's career?

Considerations such as these are especially pertinent to Japan. The Laymen's Commission seem to have found missionaries to be a rather colorless group. Speaking for Japan only, it is just possible

that the Commission failed to realize that in many cases real success in missionary work depends on a high degree of accomplishment in the art of self-suppression. The missionary who knows how to forego self-assertive leadership may not always be in a position to attract the attention of the investigator.

Yet it is also possible that obscurity need not prevent the exercise of initiative. The call for specialists may still bring to the field many who shall have room for free action because they know something better than most people. Also, in the case of many missionaries the scope for initiative may be widened by an exercise of originality, the ability to see new avenues of activity that have not yet been explored. One's chafing under a sense of restraint may be due to a lack of inventiveness.

Scope for initiative would seem to require for the missionary a certain freedom in the way of controlling his choice of work and his funds. We are not sure that the idea of placing the missionary at the disposal of the indigenous Church is wholly sound; we doubt the ability of Oriental leaders to appraise and station foreign workers. Likewise, although it may sound old-fashioned, we feel that the missionary should have the right to receive funds fairly directly from his Western constituency, and to use them along the lines of his own abilities without too much supervision on the part of organized Christian forces. Only so will he be able really to try himself out.

We would offer the further suggestion that the problem of missionary initiative is not being sufficiently considered by missionary administrators in the West. For a good many years the effort has been to give due recognition to the indigenous Christian forces, with whom the administrators at the home-base may have their dealings. Has there not been a tendency in this laudable endeavor to forget the personalities of the men and women who have given up careers at home in order to represent the Western organizations in the Orient? There is room here for an extended discussion. We cannot do more at this point than to suggest that missionaries are not sighing for leadership, but that they do want to have room for initiative, and the molders of missionary policy should help them to retain it, in order that the missionary movement may retain zest and glow and effectiveness.

H. V. E. S.



ONE CORNER THAT IS BRIGHTENED.

Down in Kobe, in the Shinkawa Slum (Robert E. Woods said it was the worst one he had seen in the world) things are "looking up a bit," for two large apartment houses—each planned for about five hundred persons—have just been completed and six more are planned to be finished within the next five years; sufficient housing, it is hoped, for about 4200 people now living under terrible handicaps.

There are current, of course, the customary scornful rumours that the rooms are too grand and the rent so high that the poor folk expected to avail themselves of this thoughtfulness on the part of the Government are loath to move in and accept their good fortune, but we suspect these stories can no more be substantiated than can the old myth American Social Workers often hear about the immigrant family that kept coal in the new white-tiled bath-tub furnished by a generous land-lord.

Human nature in Japan does just naturally love cleanliness—at least bodily cleanliness, perhaps more here than in any other land. (It has been remarked by relief-workers after any great calamity in this land that the people seem to suffer almost more for their customary baths than for food itself!) So with the coming of the new underground Hanshin trolley line and the opening of the fine new boulevard to Osaka, along with many other modern improvements in Kobe, we look forward to the future obliteration of the old Slum so many visitors have "craved yet shuddered to see"—and the credit for this consummation devoutly to be wished goes in large part to Kagawa San who gave testimony from his own tragic, personal experience in those depths and inspired the Government to do something about it.

WHAT IS YOUR IDEA OF RELIGION?

This was the Editor's question to a group of Junior College students about to begin a Class in Applied Christianity at Kobe College.

One girl replied—

"I think religion is a kind of instinct. Perhaps it couldn't be strictly called so, but history shows us that man has never been satisfied without some form of religion, low or imperfect though it might be—or childish. Nowadays some people who believe too much

in science say man can live without religion. In Russia life without religion is held to be ideal today, but it is said that enthusiasm for Lenin might be called the religion of those people. Seeing these phenomena I think men ought to have religion—It's natural.

I, myself, can't live without God. The life without an aim is unbearable for me. For me religion is life itself. All difficult social problems, I think, can be dissolved by application of religion. I know that today society is full of discordants. I can't make myself easy in mind where money and pleasure are so abundant, for it is my duty, I think, to be an assistant of the poor, and to do my best to change this deformed world into a Kingdom of God.

So I am very glad indeed to have this class of "Applied Christianity" and am expecting to be given here many suggestions of how to work along to my purpose.

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### Good news gleaned from here and there—

Mexico recently honored all her school-teachers by a special day of celebration of their service to her people. Special Programs of appreciation were arranged in many cities, and it is understood that this is to be an annual observance.

From Geneva comes the comforting news that Japan intends to continue her collaboration with the International Labor Office despite her formal withdrawal from the League of Nations.

The General Federation of Women's Clubs of America agreed at its last annual meeting to ask each State to choose a project for community betterment in which the assistance of both rural and city women can be enlisted, during the next year. It is also reported that over the country 14,600 Women's Clubs are pledged to study Economics during the coming season. The National Y.W.C.A., also, recommended to its delegates at its last annual meeting definite programs to better inform its Boards of Directors, as well as the rank and file of its membership, concerning the economic difficulties now so evident at home and abroad.



## HERE IS EVERY CHILD



“We had best stop and look at Every Child  
He is not alone for his father,  
But belongs to every one of us—  
He is the deepest concern of us all.  
What shall be done for Every Child?”

Picture by Cho Juku—a young Korean Baron, graduate of the  
Kyoto Imperial University

## THE FIRST TEN YEARS IN THE JUVENILE COURTS OF JAPAN

SHINTARO FURUYA

Chief Judge of the Kwansei Juvenile Courts—Osaka

According to the statistics for the year 1923-33, 42, 171 juveniles among whom 3,777 were girls, have been given protective treatment at the Osaka and Tokyo Juvenile Courts—that means that more than four hundred youths per year are taken care of by these two Courts.

Among these offenders 22,503 were given temporary treatment—returning them to their lawful guardians on conditions—and 10,830 were put on Probation, 8,098 were placed in Juvenile Detention Homes, 29 in Reformatory Schools, 709 in Corrective Houses and 2 in Hospitals.

When we hear their cases we find that the paths they took before they were brought into Court were (or seemed to be) all different, but after thorough investigation we may classify these youths into three great divisions—(a) those who have mental and physical deficiencies (congenital), (b) those who acquired their bad habits of wrong because of family, social or community deficiencies, and those who violated the law impulsively, being in difficult circumstances thru no fault of their own.

Among the first group we find a large number of children from the homes of drinkers. Scholars say that we have an organ called “thalamencephalon” in our brain and this controls our passions. When we drink alcohol this organ is affected and it has been established by scientists that children of parents who are confirmed consumers of alcohol have also weakened “thalamencephalon” organs at birth. We cannot stop to argue this theory now but experience in our Courts proves that drinker’s children are generally inferior in intellect and have weaker wills than those from abstainer’s families—they also seem often to have physical as well as mental deficiencies. We consider that usually these deficiencies have made



them Juvenile Offenders. Besides these children of drinkers there were not a few whose parents were victims of venereal diseases, tuberculosis and various nervous diseases.

As to the second group (those who have acquired bad habits because of their unfortunate environments) there we find many boys and girls who have ex-convicts among their near relatives. Scholars explain this in several ways—it seems probable, just as we know that scholars have come from scholarly families and artists and musicians from talented ancestors.

In the third group we found many children who were not living at home with their parents. Our ten years of statistics indicate 28,488 (13,405 in the Osaka Court and 15,083 in the Tokyo Court) were living away from their own homes when they got into trouble, and only about half that number got into difficulties while living with their own parents at home. These figures show how dangerous it is for children when their homes are broken up.

Among the 13,683 who were in their homes at the time of trouble 8,261 (61%) had their own parents, 2,000 (14%) had foster or step-parents, 1,287 (9.4%) had no mothers, and 1,729 (12%) had mothers only. The fact that such a considerable number of boys and girls who were living with parents and yet committed crimes shows that they had not, even in those homes, received proper education. Father's or Mother's wrong example, disagreements between parents, too strict or too loose training, improper amount of pocket-money permitted, cold treatment by foster-parents—these have been factors in many cases brought to our Courts.

Among 28,488 juveniles who stayed outside their own homes 63% were living at the employer's premises, 1,846 (6.5%) with relatives, 6,365 children had no home (!) and 1,488 were living in boarding houses. So it may be seen that by far the largest number were living under charge of their employers. Perhaps their wrongdoing in this circumstance may have been due to the many chances of doing wrong when they went out from such impersonal supervision, especially if they had a little money to use—but there were not a few cases where juveniles committed crimes in rebellion against indifference or misunderstanding on the part of their employers. Behind all these crimes there have been motives which we must try to understand with sympathy.

In short, juvenile protective work has as its ideal to educate and lead those underprivileged juveniles in a straighter way, and also to try to make an end of the increase of new offenders in our country. But in order to realize this ideal we must make great efforts to remedy the causes which manufacture juvenile offenders as well as to protect those who have already violated the law.

When society realizes the fact that a great proportion of these unfortunate young criminals come from homes of drinkers of alcohol, people in general should try to be moderate in their habits or to abstain from drinking altogether, and parents should try to build their own characters more thoughtfully and take more care of their children's education, while they concern themselves also with warmer sympathy for those others who have lost their own homes and are longing for parental care. More people should protect such unfortunate children and teach them how society should learn to live and prosper together—then the numbers of juvenile offenders against our laws must decrease. Of course it may take some time for this ideal to be realized practically, but if educators, religionists and social workers would work in closer co-operation we believe there might be fine results for the future.



## REFLECTIONS OF A PROBATION OFFICER

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SHIZU HASEGAWA

Volunteer Probation Officer for the Osaka Juvenile Court

“I stood in doubt  
On crossroads, took one path of many paths;  
It led to the red thing—we all see now,  
But nobody saw it first; one primrose-patch  
In bank, one singing bird in bush the less  
Had warned me from such wayfare; let me prove!  
Put me back at the crossroads, start afresh!  
Advise me when I take the first false step!”

—Robert Browning in “*The Ring and the Book*”

Thousands of juveniles who stand at such crossroads and either have taken or are about to take their first false step are brought to the Court each year. We see them being pushed aside unjustly toward a wrong path because of their heavy burdens, economic or moral, for which they often have no responsibility. Then who should be responsible for these bewildered youths?

Some one has said that this life may be likened to a game called “medicine ball.” We are passing our children along to the next generation just as we pass the ball along hastily in such a game, but when we find the ball muddy or spoiled in any way we should clean and mend it while we still have it in our own hands and should be ashamed of passing it along in bad condition, especially unclean. We think this is a very good simile. If it be true then isn't it our great responsibility to turn out all our children healthy and useful and when we find any maladjusted child we should take great care to make him right in so far as possible at any cost? The problem of difficult children—and of juvenile offenders should be of great concern to us all.

I have been asked to tell of one or two difficult cases of these so-called delinquent children with which I have been dealing of late. “K” was ten years old when she was brought into the court for

theft. She had stolen some clothes worth thirty Yen, from neighboring houses—had stolen more than once, and each time had pawned the articles and spent the money for sweets or moving-picture tickets. She was living at this time in her Uncle's home, as her Mother had run away and left her when she was quite a young baby (leaving her husband to elope with a younger man), and her Father had died when she was seven. Her Uncle was a stubborn man and very severe while his wife was very cold-hearted by nature and cared nothing for this little niece in her home. The child had never been to school (at ten!) and knew nothing of the warm and happy atmosphere of home and happy school-life which ordinary children enjoy. Her only pleasure was attending the moving-pictures.

At last her Uncle fell ill and out of employment—she was left alone in the house to take care of him without food or money in the house—then she stole, and when she was first returned to his home from the Police Station she found that her Aunt had run away, saying she was tired of such poverty. Now the little girl and the sick Uncle were left to shift for themselves, and were quite at a loss what to do at first, until the Uncle thought of a plan to make little "mochi" cakes and send the little girl out to sell them for him at the gathering places of coolies, etc. Many folk sympathized with this little girl and at first she sold enough to bring home almost a Yen a day, pure profit. After her trial at the Juvenile Court she was put on Probation and the officer tried to do her best to help the little thing and her Uncle. For instance, she asked a Christian living near by to take the girl into his evening Sunday-school class, and asked a Social worker to help the family by giving a free ticket for medical treatment for the Uncle.

Everything seemed to go well for a month or so, when her Uncle seemed suddenly to become more selfish and cruel—he scolded and often whipped the child when she could not sell all the cakes she had taken out—and to tell the truth, being such a little girl yet, she did sometimes forget her business, being amused with her play in the street with some neighbor's children.

The Probation officer began to be aware that the business was not going well.

One evening she found the man drinking, and advised him earnestly to treat his little niece better and stop drinking or she



must take the child away and put her into an Institution. He seemed to listen and made promises then, but did not change his hard ways and at last the girl ran away from home. Then indeed he was frightened and made a desperate effort to find her. The Probation officer, of course, also searched, but even with the help of the police she could not be found.

Two weeks later, a little girl was found selling fortunes on the street and a friendly policeman identified her and took her back to her Uncle, but was so sorry for the child that he offered to employ her in his own home as a little maid—so by agreement between the Uncle and the Probation officer this arrangement was made. She has worked happily in this Policeman's home now for nearly a year, without any seeming return of her old temptation to steal. In the beginning of her stay at this home once or twice she did not seem quite honest, but after her mistress had talked with her kindly about her fault she seemed sorry and seems to have stopped doing wrong as tho she had been longing for a real home atmosphere.

Her selfish Uncle, however, is already beginning to complain of her small wages (which are turned regularly over to him except for a little pocket-money we thought she should have). Perhaps this child may have a difficult future before her yet, but meantime we are trying to make her strong in mind and health and to let her know she has friends who are willing to help her in any time of need.

One more case comes to mind—that of "S"—a girl of fifteen. She also had tried to steal money, this time from a shop, in order that she might attend a moving-picture. It was soon discovered that she is a mental deficient, though whether by birth or because of a serious accident when she was struck by a tram car and knocked heavily on the head, we cannot be sure. Both her parents and all her brothers and sisters are quite normal folk (except one small brother who appears to have been born with very near-sighted eyes).

But this girl was morbidly fond of excitement and of going out to see the pictures and if she were not given sufficient pocket-money she would borrow from friends or neighbors wherever she could in order to buy more admissions. But sometimes she seemed to like to work very hard—occasionally would eagerly do all the washing for her family—or at other times play actively with other children

(usually younger than herself, and as though she too were a child of nine or ten). But once she desired to go to see a picture she seemed unable to think of anything else but this morbid appetite, and it was not unusual for her to disappear suddenly from her work and she would be found at some picture house, having borrowed the money from some acquaintance of her Father.

After her trial at the Court she was put on Probation as we have no Home for the care of such a mentally deficient girl. The Probation officer's utmost efforts, reinforced by those of her parents and brothers and sisters, seemed in vain. At times the child seemed almost insane—biting her fingers or even her toes in excitement—her energy and desire for salty or stimulating food at such times we could not understand.

Just about then her brother who had been supporting the family was drafted to go into the Army, and how to manage this large family after he had gone was a great anxiety, but she never seemed to be aware of all the problems at home and still continued for some time to run away. One day, however, quite suddenly, she told her parents and brother that she would work and help the family while he was gone, and she was very serious in her determination. They were much astonished, but of course delighted and soon found a factory near by where a girl was wanted. It was a factory where bottle tops are manufactured. The work was very hard but she seemed to like it, and from seven in the morning till late in the evening (sometimes nine or ten!) this child has been working industriously, and seemingly quite happily. The manager of the factory found he came from the same country district as her parents, so he has been sympathetic with the family and when the girl has seemed queer or excitable he has told the other employees to let her alone. She has had only the usual two holidays a month, and on these days has gone to the movies as she used to, but paying her own way and has returned at a reasonable hour saying to her Mother the first time that she "must not be out too late at night since she must get up early to work the next day." She earns (or is paid) about fourteen Yen per month for this hard labor.\*

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*Editor's Note.*—\*It will be seen that this account also gives interesting evidence of the present industrial system in Japan when a girl of fifteen can work from seven in the morning until ten at night, with but two holidays per month and receive fourteen Yen per month!



The other day she went to visit her brother in the Army Barracks where he is stationed, taking him shirts and some pocket money she had earned. Sometimes she comes to visit the home of the Probation Officer and says she cannot now understand why she used to be so careless about money. Then we remember what was written in a book we read long ago "In this field there are miracles, swift transformations of personality which we are yet too ignorant to understand, but which Christ understood very well."

When we handle Juveniles we often seem to fail—some repeating offences again and again — some running away from our ken. But when we happen to see some of them after some years and find them supporting their poor parents or being a good mother now taking care of her cunning babies, or when we often receive a poorly written New Year's card or tribute from some difficult "case" we have helped then we feel that we are not working in vain and this thought gives us courage and hope and strength to continue with such efforts; and often we feel keenly that real triumph means continuing from failure to failure and through—to success.

## SHIROSHI TADA

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MATSU W. CRAWFORD

When we first arrived in Japan, some four years ago, it happened that we attended our first church service, heard our first Japanese sermon in the largest Protestant church in Japan, the Kochi Presbyterian Church.

This church has a most unique history dating from the year 1883. It was founded by a group of curious townspeople, led by Count Itagaki. It happened that the politician Count, during one of his visits to Tokyo, noticed that some of his acquaintances' lives were lived on a higher plane than his own. Upon being informed that the difference was brought about by their having accepted the teachings of Jesus Christ as found in the Bible, he, thinking that his liberal political program needed a moral strength that none of the native religions offered, decided to introduce Christianity to his native province of Tosa. He then issued invitations to missionaries Verbeck and others to pay Kochi a visit in order that they might explain these teachings of Christ. It may be added that the Count never did accept Christianity, but he did succeed in opening the door of Tosa to the Gospel. The Kochi church has never been a mission church. Today it has a lovely, adequate church building, a pastor and two assistants, seventeen hundred members on its roll (700 resident members, the others members of the out-stations in the surrounding towns).

We could dwell at length upon the history of the church, but the leader and pastor of it interests us most. My first glimpse of Dr. Tada was seated behind his pulpit, looking the part of the fearless leader and advisor that he surely is, while a large congregation assembled to hear his morning message. So striking is his resemblance to my first public school-teacher in the one-room school in South Carolina, that I literally felt the distance between Japan and America shrink. How singular that Tada San should be my first Japanese pastor!





SHIROSHI TADA

Pastor of the Kochi Presbyterian Church  
which boasts the largest membership of  
any Protestant Church in Japan.





Some sixty-eight years ago, in the home of a government official of the small town of Tango, near Kyoto, Shiroshi Tada was born. He never knew his own mother but he was fortunate in having a step-mother who cared for him as her own.

While attending Middle School in Kyoto, Tada San and six of his class-mates pledged themselves always to be active enemies of Christianity.

"We meant it too, and during our university days in Tokyo, whenever we chanced to meet, we would always ask, 'Daijobu desu ka?'" "Then," he added with a chuckle, "the funny thing is we all became Christians; several of us, ministers. Mr. Asoda became a great Hebrew scholar and afterwards taught in Aoyama Gakuin. Mr. Nishino, who is now President of the Air Transport Service in Tokyo is also one of the 'gang'".

Shiroshi Tada entered Meiji Gakuin, in order to study English. All of the subjects there were taught in English except Japanese and Chinese literature. There he made his first real contact with Christianity and in his sophomore year, through the personal influence of Mr. John Ballagh, he accepted Christ. The next year during a revival service he decided to enter the ministry. It was a great day for Japan when that decision was made!

After completing the seminary course of Meiji Gakuin, he went as assistant pastor to Mr. Uemura, of Fujimicho church in Tokyo. The call from Kochi church came to him after his first year there. He accepted the call and, except for two years spent in Union Seminary in New York, he has been the able shepherd of this ever-increasing flock over a period of forty years!

Other places of honor and responsibility have been offered him, but Tada Sensei has sent down roots too deep to be transplanted. Fujimicho church extended a call to him some few years ago; several times he has been offered the presidency of Meiji Gakuin. He is recognized as an outstanding Christian leader of Japan. At present, besides serving as trustee of Meiji Gakuin, the Kinjo College and The Carrie McMillan Home for Girls in Kochi, he is also moderator of his Synod, a position which he has held for eleven terms (though not all consecutively).

His ability as a Christian leader is also recognized in America. He was extended an invitation to be one of Japan's representatives

The Ministering Children's League is one of the most active and worthy of our Christian organizations. It is non-sectarian in spirit and international in membership and offers a splendid opportunity for parents who wish to see their children trained in practical Christian service to assist in the semi-monthly work parties, supervise groups of boys and girls, and encourage members by precept and example to live up to the spirit of the League which might be described as, "Not to be ministered unto but to minister." Our readers are undoubtedly familiar with the object of this organization which has branches in all parts of the world. The rule of the League is: "To try and do at least one kind act every day and be loving, kind and useful to others." Its motto: "No day without a deed to crown it." The local directing committee supervises regular meetings when boys and girls are trained in useful handicraft, conducts bazaars, garden parties and teas, and each year disburses the funds that have been raised. Last year approximately one-third of the League's benevolent fund was distributed here in Japan. The League is always on the look-out for new members and can use volunteers of any age. It would be difficult to name an interdenominational activity where one's time could be invested to better advantage.

The Ladies Benevolent Association which investigates the many requests that come from those who are suffering because of hard times, the "privations of providence," or possibly their own imprudence, and seeks to give counsel and assistance in every worthy case is another channel through which those particularly interested in relief work may render valuable service. While the actual case studies are made through a small investigating committee, membership in the Association is open to all women of the community and their moral as well as financial support solicited.

The International Women's Club, although of course strictly non-sectarian, includes among its many educational and recreational interests a Civics Committee whose particular province is the enlightening of the members on matters of civic responsibility and the supervision of such benevolent work as the Club authorizes. During the past year warm clothing was collected for Russian refugees in Japan and Manchuria. Also under the auspices of this Committee was a lecture given by Miss Elsie Macintosh on

"Industrial Women in Japan" which brought the audience face to face with conditions and problems that affect the lives of factory girls and the opportunities for ameliorating these conditions when they are inimical to the best interests of the employees. In this connection we might mention also the work being done by the International Parent-Teacher's Association, which while strictly divorced from sectarian or parochial affiliations supports a program that might very properly be described as "fundamentally Christian" in that it seeks to encourage the recognition of parental responsibility and strengthen the foundations of wholesome, happy, healthful home life. All parents in the foreign community are welcome regardless of the school connections of their children, and by means of various committees and home study groups active participation is assured to everyone who wishes an opportunity to work. The address given by Dr. J. Gaschy of St. Joseph's College on "Character Training for Children" at one of the recent meetings will long be remembered by those who heard it as one of the finest pronouncements on this subject that we have listened to and the clear call of Christian duty to those who assume responsibility in any way for the moral and spiritual training of the young.

The work of the Young Men's and Young Women's Christian Associations in Japan and the opportunities these offer for the investment of spare time in helpful educational or recreational pursuits are too well known to require elaboration in this article. Their approach is undoubtedly the same in all large cities. While in Yokohama the Y.M.C.A. devotes most of its time to the Japanese, excellent dormitory accommodations are available for foreigners, and the dining-room and gymnasium make it possible for strangers passing through the city to secure good food and helpful exercise economically and under pleasant conditions. The Y.M.C.A. through its efficient secretaries carries on a great deal of personal contact work with bachelor girl residents and transients, which means of course the sympathetic straightening out of various complicated social problems, assistance in repatriation cases, vocational guidance etc. It also offers tutoring facilities, classes in language study, business training, and domestic arts, all of which suggest ample opportunities for qualified volunteers. The Association provides a medium of social intercourse for the business girls of the city



through a club known as the Konnichiwa Club which holds meetings twice a month and sponsors a wide variety of interesting programs. Seven nationalities are represented in the membership of this Club.

Thus far we have said very little of Christian opportunities for men, of agencies where they might invest their talents and free time for their own good and that of that of the community. Presumably it is the same here as in other cities that there is more latitude for the activities of women than of men in the sphere of applied Christian service, passing over for the moment the ubiquitous need of securing the wherewithal to support religious and eleemosynary institutions. There are, however, at least two worthy causes, apart from the customary benevolent committees of clubs and lodges, that require the support and cooperation of interested men and will gladly put volunteers to work. These are the Seamen's Club and the newly organized branch of Toc H.

The Seamen's Club is under the supervision of a representative committee of business men and at the present time is thriving under the active direction of a resident chaplain who has been assigned to this post through the courtesy of the Mission to Seamen. The Club exists to give the sea-faring man especially—although all strangers and itinerants are welcome—a comfortable place to “stay, play, or pray,” homelike hospice facilities at little more than cost price, and safe anchorage while on shore leave. It is impossible to overemphasize the importance of work like this in a port city. It is a boon to the mariner and a protection to the community. Only those who can call to mind “night-marish” reminiscences of the old days before the Club was organized and remember how lonely seamen fell an easy prey to panderers of vice and proprietors of vicious resorts, providing a delicate problem for the local police and a constant source of anxiety to their respective consuls, really appreciate the incalculable benefits that come from the presence of such a “house by the side of the road.” There are many ways in which interested men can cooperate in the support of this institution. Sustaining funds must be secured annually for there is no endowment and the financing depends on the good-will of the community. Books and magazines are needed for the reading-room; sports and other recreational opportunities

provided for crews on shore leave; social evenings planned, and occasionally calls—other than those by the local clergymen—made on sailors confined to the hospital. The support of this Club is primarily a man's job and the Committee and Chaplain will welcome the assistance or suggestions of any resident or tourist who wishes to invest some of his time or money in "gilt-edge, guaranteed securities" of goodwill and brotherly kindness.

The Branch of Toc H having just been organized is almost too recent an influence in the community to call for much comment in this article. We believe, however, that it possesses distinct possibilities for usefulness in our city. Everyone is undoubtedly conversant with this movement which found its inception in the "trench comradeship" of the World War and has since endeavoured to recapture the War's spirit of comradeship and embody it in common service. From the first Toc H has tried to be a family, whose members—whether attached to any Christian denomination or not—endeavour to live their lives according to Christian principles and "challenge their generation to seek in all things the mind of Christ." As to its growth suffice it to say that it knows no national frontiers and is represented by over one thousand units in all parts of the world. The ideas underlying the movement are as old as history—Fellowship and Service. Each member pledges himself to Fellowship with other men and to the Service of those less fortunate than he. Members are drawn from all ranks of society, from all Christian denominations, all schools of thought and political parties. To quote in part from its own statement of the Service motive:" The voluntary service of Toc H members flows in three main streams: (a) Individual help and care to the sick, the disabled, the blind, the deaf and dumb, the lonely, the down-and-out, and all needing friendship and encouragement; (b) Leadership and comradeship of boys and younger men in clubs, camps, classes and Scout Troops; (c) Corporate jobs of many kinds as the spare-time work of Branch or Group.....Toc H in no way competes with existing organizations; it encourages and trains its members to help them." Surely disengaged men of the community who would welcome an opportunity to participate in constructive, charitable, Christian work, untrammelled by class distinctions or

sectarian barriers can do no better than make their way humbly into the consecrate silence of the Family circle of Toc H.

These then represent, as far as we can recall at the time of writing, the opportunities this port city offers to those who would like to make their lives count for something more than the usual round of social and business activities. The field is white to the harvest as far as opportunities are concerned but it also seems necessary to add: "The laborers are few" in comparison with the many who plunge headlong into the social whirl and apparently think of nothing more than their own amusement and happiness, pathetically oblivious of any personal responsibility for the maintenance of those religious and humanitarian institutions without whose idealism and influence life in the foreign community would soon be reduced to pagan standards. Would that someone with wisdom greater than our's would venture one step beyond the question propounded at the beginning of this article and attempt an answer to this problem: "How can we secure or cultivate the interest of foreign residents with ample leisure time in these challenging opportunities for constructive Christian service that wistfully hold out their hands hoping and praying for increasing support and cooperation?"



## “NEIGHBORS” IN A FOREIGN CITY, KOBE, JAPAN

ETHEL P. TAYLOR

About eight years ago, Galen Fisher's "Creative Forces in Japan" was the book selected for Mission Study in the United States. The writer, a member of one of these Discussion Groups, felt, that it was the most interesting and most enlightening subject we had ever studied. The possibility that any one of us would ever visit Japan seemed, I'm sure, most remote. So when unexpectedly, a government assignment made possible such a privilege for the writer's family, "Creative Forces" was hastily reviewed along with other collateral reading.

Our family of five arrived in Kobe not unmindful of our responsibility as Christian business people in a non-Christian country. Thanks to the Mission Study Course with "Creative Forces" its focal point, we had a fair picture of Japan and the Japanese. Of the life and living conditions of the *foreigners* in Japan, we knew but little. To the writer, at least, numerically and in every other way, they had been a negligible quantity. This idea has changed! It took several cold nods and icily returned salutations to make her realize that all foreigners are not intimate enough to exchange greetings without formal introductions! After two and a half years, during which time the size of the foreign community has been an ever growing surprise, she realizes how amusing such gestures on her part were, but at the same time, the experience gives her a sympathetic understanding of the friendly tourist one occasionally meets.

It was with the idea of lending a helping hand to those who must carry on year after year after the novelty and newness have worn off, that the writer volunteered for service during her brief stay in Kobe. May she tell you of some of the opportunities that have arisen? They may prove interesting to those who, like herself, had no idea of the tremendous amount of altruistic work possible for and done by laymen in a port city like Kobe. Many

of these enterprises are sponsored by missionaries whenever time and strength allow.

The welfare-work in the community may be divided into two types—work for Japanese and work for the foreign community. Generally speaking, the former is done more by raising funds to help carry on Christian work already organized, such as Mrs. Jo's home for Young Mothers, many of whom would have committed suicide had it not been for her timely and kindly interference and constant support; the various Crèches and Kindergartens which, because of change in leadership or deterioration of location due to city growth, have for a period, not received the same financial support as formerly. The Orphanage, too, appeals to foreigners as well as to Japanese. In the winter of 1931-1932 a most successful enterprise, financially and socially, in aid of all of these took the form of a Waffle Shop. An empty house in the old residential section but near the present business section, was rented, made clean, and attractive. Every electric waffle iron available was borrowed. Foreigners and Japanese patronized the shop, perhaps at first from a sense of duty, but happily returned from a sense of satisfaction. Aside from the splendid result financially, it was an outstanding occasion when women of every nationality worked cheerfully side by side for a common cause, (and enjoyed it). It was such a success that it was continued for a second week for the Benefit of the Kobe Benevolent Society, of which more will be said later.

Perhaps the local Y.W.C.A. receives more help in the nature of personal service than any other institution. There foreign women give of their time and ability as teachers of Conversational English, Fancy Work, and Foreign Cooking. It seems that Japanese men are more and more wanting foreign food served in their homes, so Japanese girls and women, especially of the better class, are much interested in foreign cooking. Foreign women give most generously of their time and ability along this line, finding in the classes very apt pupils and, at the same time, doing their bit to help in this way, the splendid work which the Y.W.C.A. is doing along moral, spiritual, and religious lines. (The money received from the cooking class is one of the surest sources of income for carrying on the Y.W.C.A. work).

While most of the work for Japanese seems to be for women or

children, foreign women do help in no small measure the splendid work done by Dr. Hilburn for Japanese men. By contributions of "anything they do not want" to "The Friend Sha" and by patronizing the shop where anything from the beautiful "mino-mushi" bags (made from cocoons) for which they are so well known, to any second hand article which may fill a personal need, they are helping make possible a most commendable undertaking,—(making something worth-while out of "cast-offs," whether of humans or things).

Kobe Union Church and All Saints' Anglican Church have Sunday Schools and many render valuable help there with children. Each Church has its Women's Auxiliary.

It takes no imagination to realize that, whether because of love of adventure or due to misfortune in health or business, from time to time, some people of every nationality find themselves stranded here. Out of such needs the Kobe Benevolent Society has grown. Managed entirely by women, this organization annually collects funds, from all nationalities, which it uses to help such cases. The proper investigation and disposition of these cases requires hours of service and the exercise of great patience and tact. Very often, through this aid, the unfortunate one is returned to his native country. A splendid organization saving both the victim and the community at large much embarrassment!

Then there is the Missions to Seamen, a branch of a world wide organization whose headquarters are in England. The Kobe branch is unusually fortunate in having Rev. F. E. Watts as resident Chaplain and his wife. Together with the Seamen's Mission is the Harbor Lights Guild, another organization managed entirely by women. The Guild is made up of all nationalities. Membership calls for a very nominal yearly subscription. As in the case of the Y.W.C.A., here too it is personal service that is most helpful. Men and women, old and young, have opportunity to help. This Mission welcomes all sailors. The entire community is asked to help make shore leave pleasant and safe by lending their presence for a friendly chat, a game or a dance, and by contributions of light refreshments, books, magazines, etc. Whenever foreign battleships are in port, the Mission is called upon to provide wholesome entertainment during the visit. Members of the community



act as guides for shopping trips or sightseeing tours, and frequently visit sailors who are ill in the local hospital. During the Holiday Season, the Institute is a very busy place. Thanks to the generous contributions and hard work of the Guild members, Christmas bags are prepared for every sailor arriving between December 20th and January 6th. To many, this gift with the ever beautifully decorated Christmas tree is often the only reminder of Christmas.

The local hospitals, both Japanese and foreign, always give opportunity for service. Visiting and bringing cheer to the sick and disconsolate, may always be done to the blessing of both visitor and visited.

Another fine movement is the Ministering Children's League, an English organization, whose branches aim especially to raise funds to alleviate sorrow and suffering among children all over the world. The Kobe Branch meets regularly. While the children do simple hand-work, they are told of the needs of other less fortunate children. Once a year, a Benefit Bazaar is held to which the foreign community make generous contributions of home-made candy, food, dressed dolls, fancy work, etc.

Still another annual Bazaar is held. In order to keep pace with the educational requirements of England, Canada and the United States, the Canadian Academy, a school of excellent standing, finds it necessary to buy equipment beyond the purchasing power of tuition fees. The Mothers of the community, realizing the value of such an educational institution, not only plan and work hard throughout the year, but are most liberal in their patronage at such sales to the mutual benefit of school and community.

The Kobe Women's Club and the International Women's Club afford many opportunities for service and the betterment of international friendship. The Women's Club Library calls for many long hours of service from the librarian and her assistants.

The Amateur Dramatic Association fills an important need in the community life. Few realize the time, strength, and sacrifice required on the part of the producers and performers in the production of the entertainments given. The Association is most generous,—and the proceeds are usually given to some work of charity.

On two anniversaries, Empire Day, when our British friends

are hosts and Independence Day, when our own countrymen are hosts, the children of the foreign community enjoy a gala party. On these occasions, Britishers and Americans can and do give of themselves and their means unsparingly.

These are of the things a layman finds to do in a port city such as Kobe. That there are many other opportunities of a more personal and private nature, goes without saying. The writer's earliest recollections of Sunday-School centers around the memorizing of the first commandment. When, after an absence of many years, she was called upon to help with Sunday-School work, was it a coincidence that she found the commandment "and Thy Neighbor as thyself," lesson subject for the day? To the question "Who is thy neighbor?" the answer was given "Anyone who needs my help." How convincing! Modern methods of transportation have done much to make us feel more neighborly to faraway folk. Other forces are at work which must increase this feeling of neighborliness. Kobe experiences have confirmed the writer's faith in humanity, and sustained her belief that if only people can be educated to see and feel the needs of "neighbors," they will not only help, but welcome the opportunity to be of any assistance.

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*Editor's Note -*

Mrs. Taylor reminds us that she omitted to mention a very flourishing Society for the Prevention of Cruelty to Animals in Kobe, which enlists the time and service of a large number of foreigners. Drinking fountains for horses and dogs have been scattered by them thru out the city, and much progress is being made in public education against the overloading of horses, and as to kinder treatment of animals in general.

Also omitted was mention of an influential branch of the W.C.T.U. among foreign women of the Kwansai community, who have organized to assist their Japanese friends in their very active efforts to educate against the evils of alcohol and for peace and purity.

Recent statistics say there are in Hyogo Ken (including Kobe City) 44 different nationalities—British 975, U. S. Americans 678, Russian 374, Germans 362—etc. The largest number of foreigners are Chinese. (Of course Koreans are not considered "foreign")

## THE LOG OF AN EMIGRANT SHIP

### The Santos Maru—Japan to Brazil in 1933

Durban, So. Africa, March 6, 1933  
On board M.S. "Santos Maru"

Dear People;

Five Sundays have elapsed since we parted from you folks up North—the Santos has gracefully passed the Equator with due ceremonies and now she is about to take her last lap of the voyage to Rio de Janeiro.

It seems as tho we have been out on the sea only a week or so, every minute is just flying away. Let us tell you how we villagers live on the vessel. The night we sailed from Kobe, I organized, in co-operation with the purser of the ship, the whole body of immigrants, (900 people in some 170 families) into the corporation of the Santos Village to be operated under the self-government system. So I am a self-appointed Mayor of the village. And then, you will see just what duties are called for in that office. I have two paid assistants. Among organizations so far established are:

Village council; ward council; Newspaper service; School; kindergarten; Young Mens Ass'n; Young Women's Ass'n; Mothers Society; Sanitation corps; Police Service; Bank (associated with ship's canteen) and Society of family heads.—These groups meet every day or every week.

The School has 200 pupils and 14 teachers; kindergarten 40 with 4 kindergarteners; newspaper—3 page publication with 190 issues; you can imagine a very active village of 1000 right on the Sea! 6:30 in the morning is the general setting-up exercise for villagers; 4:30 p.m. for women only. So far the Village has been "on the go" every second. YM conducts classes for languages; YW daily classes for sewing, language, music etc. Yesterday was a big day for fencing tournament, and this afternoon, the Oratorical contest



sponsored by YM and YW,—very marvelous to listen to the future of Japan by these young people. Athletics are very active; record concerts are held occasionally; dramatics are also given. "Sumo" and "Judo" are specially active. Mrs. Nojima helps YW in the class work while I am to attend almost every kind of official meeting of the village.

Thus far, only 1 death—1 family-head by heartfailure on the second evening after we left Kobe. Nothing else, (a marvelous record they say.) The best record to date is said to be 3. We endeavor to keep up this fine record to Santos. This man drank too much, hence his death. I then commandeered all liquors and wines smuggled in by the people. (Which was quite a sensation, instead no more death!) The village conducts weekly "Seiketsu-kensa" (Grand cleaning inspection) which resulted in the remarkable decrease in number of patients of Trachoma and other diseases—the unprecedented wholesome condition of the villagers as far as the ship's record is concerned. Villagers cooperate with me wonderfully. There are 2 retired police-chiefs; school teachers, government officials, and several 1st class passengers are offering their service as lecturer or otherwise. We believe firmly that the Blessing has been with us on this voyage. This morning report was in from doctor that a case of Measles was discovered (usually 70 to 90 cases are found among children, resulting in several deaths). I called the Village council and discussed the means of prevention immediately. We want to keep up the record. For meals, we have adopted the family system, that is to sit at table by family which is quite unusual for steerage passengers.

As Mayor I conduct Family Court from time to time; 2 cases of divorce have been filed with my office already; separation of father-in-law and son; trouble between sisters-in-law, etc., etc. This is no story—an active village life. I have been learning rather than conducting things. Now we have two more weeks, I can sit in my room and check on daily reports, and don't have to listen to my wife's claim that I desert her too much!

Only one thing we lack on the boat is religious work. Social work is well being taken care of by the Village activities even at the request of the people. I hoped some missionaries on the vessel would start some movement—I'd be more than glad to be their

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interpreter. Immigrants are given instructions to adopt Catholic not my religion. And I am to supervise them!

Swimming pool (canvas-made) has already been removed and we all now enjoy the tropical evening breeze. The ship has passed the dangerous zones as to epidemics and other diseases. We expect to have 3 new arrivals before we reach Brazil. The ships carry a very capable medical corps. Last week an appendicitis operation was given very successfully,—which shows the doctors' skill. Eye treatment is given daily. And regular medical service is freely given to passengers day and night. The corps includes 2 doctors, 2 registered nurses who also carry license for "midwifeship."

The villagers help stewards in a remarkable way,—cleaning the wards, sweeping floors, taking out mattresses and drying them weekly, setting table, and washing at the pantry—the passengers themselves do most of the job, as such jobs help giving them exercises and some domestic duties.

The present body of immigrants are the first of the kind for this vessel; that is government-subsidized for the passage and incidentals. This means the people are really a distressed class, naturally less privileged and educated as a whole. So I have had a very good experiment as to how to treat such people. There are 8 aged persons—over 70—who are enjoying the voyage in high spirits. YW is going to entertain these people with "gakugeikai"—exercises one of these days.

For the last 2 weeks I put a drive on for "Better Village Life"—Slogans were selected by the Newspaper. Regular sleep, lights out, more exercise, less sweets between meals; offering grace before meals; savings for future; cooperation; prevention rather than mending and repairing (medical corps); thoro ventilation; abolishing playing cards; regular siesta in the afternoon with a good  $1\frac{1}{2}$  hours quiet time; all lights out after 10:15 in the evening (excepting 2 emergency lights in each ward.) These things have resulted in the unprecedented good sanitary condition of this voyage.

The ship caters to passengers very excellent meals, not a single complaint as to meals has been heard of since we boarded the vessel. The immigrants, majority of them being farmers and fishermen, rather make protest that they are served too many dishes and too highly flavored stuffs. I enjoy being with them

every minute. Every one of them looks happy and healthy. Some two months living on the same ship means something to every one.

Police Service looks unprosperous. Only 1 case of lost article thus far. Several families are without funds. Poor funds are being collected from among passengers.

I do think a Christian can do a lot on ship like this. Quite a few so-called "converts" have come to my office more than once confessing that they had been Christian but something had reduced them to a drunkard's life. It is really pitiful to listen to such a story. I wish I were better equipped for this sort of work. Anyhow we learn a great deal from experience. The people are sober and sincere.—Innocent and ignorant. They are the sort that need to be protected and worth guiding.

Our own little daily devotion is held in our cabin including Sundays. Once in a while some immigrant desires participation. We remember you in our prayers.

Those magazines and graphs are being read by girls (some forty in number) who meet every morning for classes. We thank you very much for your many kindnesses.

In two weeks we shall be landing at Santos, in the meanwhile wishing you best wishes we remain,

Very sincerely yours,

SUSUMU NOJIMA—

Y.M.C.A. worker in charge  
and his bride, SETSUKO

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*Editor's Note—*

This is a bona fide letter recently received from a young Y.M.C.A. man (graduate of Meiji Gakuin, Tokyo) and his wife (graduate of Kobe College) who spent their honey-moon in charge of a Governmental ship-load of Japanese emigrants bound for Brazil—read the account and ponder, have you known of a busier, stranger, more note-worthy honey-moon than this—in recent years?

## SONGS FROM A LEPER COLONY

God planned  
The little grain of sand  
I hold upon my hand ;  
And so it need not be  
Hard for my faith to see  
He plans for me.

—*Miyoshi*

(Hito tsubu no chiisaki masago te ni nosete  
Dai Tenchi ware wo omoeri.)

I would not change one little jot  
Of His dear love for me ;  
But in my weakness I would go  
Entrusting all my load of woe  
To Him who walks with me.

—*Kanda Keizo*

(Mi kokoro no mama ni ayuman yowaki mi wa  
Oeru omo ni wo Kami ni makasete.)

Interpreted by Lois J. Erickson



## REFLECTIONS UPON THE THREE YEARS OF THE KINGDOM OF GOD MOVEMENT

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SABURO YASUMURA

On the eve of a great national event, Isaiah heard the voice which declared, "The zeal of Jehovah will do it." The same has been the experience repeated through the ages, causing several spiritual awakenings.

The Kingdom of God Movement was one, and it was really wonderful how all the churches, locally and centrally, gathered themselves together for this movement. And when Dr. I. Sugiura, a former president of St. Paul's University, Tokyo, said, "The Kingdom of God Movement of Japan for the last three years has displayed very beautifully the broad interdenominationalism of the real Christian Spirit working under one organization, "it was just exactly what every one who partook in the Movement, would like to say with, perhaps, even stronger expression. It was really splendid the way all the churches came together and the sense of responsibility for the community as Christian Churches brought an awakening to a very remarkable degree. And was that not one of the outstanding elements that made appeal to Christendom in other lands?

Take for an instance, the financial achievement that was shown in the report of Mr. Hata, one of the finance committee of the Movement who wrote us "The total expense of the three years amounted to ¥148,943.79 of which 1/3 (totalling to ¥55,000.00) was the contribution from the International Christian Council. That is to say that the churches in Japan responded unitedly to the challenge of the international interest, and made it possible to render the work three times as large as the foreign contribution, in addition to what was expended by the local churches for their work in connection with the Movement." Mr. Hata calls our attention to the fact, that "according to the statistics published in the year-book of the National Christian Council, the Congregational Church of Japan

during the last year raised ¥443,000.00, nearly 10 times more than the Movement's annual average, while the expenditure of both Evangelical Church and United Brethren put together was nearly the Kingdom of God Movement's one year expenditure. Although it is hardly fair to compare those figures, especially when the task of the church is to deal with each individual soul, when we think of the general result of the movement which has aroused the enthusiasm of the people in and out of the churches, we must recognize that the ¥20,000.00 from American friends brought really a big harvest. And if we think of the possibility in God's grace that each year spent for the movement might bear fruit like a grain of wheat sown in the ground in the Parable of Jesus, what more should we desire? We are simply grateful, for the Lord has blessed the effort unitedly rendered in His name."

The statistics show that there were 941 churches which definitely took part in the movement. They were organized into 92 Local Committees. 546 local conferences were held besides 3,556 mass meetings in which the Gospel was preached to 827,400 people and 44,641 signed the pledge cards expressing their desire to follow Christ's way of life. But there are some people who are rather doubtful of the effect of the mass meetings. Dr. Sugiura called the method "Champagne-like Preaching," and said "It may be attractive to see and nice to taste; one may be intoxicated by it sometimes, but he will soon recover from it. The modern mind can not be won by a sermon or two. This is the very reason why we have only 682,000 converts, Protestant and Catholic all told, among 77,000,000 of inhabitants here, less than one in every hundred, and that after all sorts of campaigns and movements. Preaching is not the only means for the propagation of the Gospel, and as to the preaching, too, the "champagne preaching," the modern educated minds do detest."

There are also some among the leading pastors, who are anxious to see something more than a preaching campaign in the method of the Kingdom of God Movement, like Rev. Tada, the pastor of Tosa Church, one of the biggest churches in Japan, who wrote us, "It is needless to say that preaching the Gospel of the Kingdom of God as widely as possible to the multitude is the most important strategy of evangelism, but I firmly believe that this can be done most

effectively only through each local church. If the very delicate consideration of this point is neglected, the Kingdom of God Movement may be degraded to a temporal vague excitement, and serve to leave the mere big figures only as the result of the great effort. Preaching must witness the miraculous power of the cross, be earnest with the purpose of finding those who are sincere in seeking after truth, and desiring to live through the inspiration, experience of redemption and the conversion by the Holy Spirit, leading one to knock at the door of the church with humblest heart that he may receive the grace of the Gospel through the church. But the cards signed by those who are fascinated and intoxicated by the so attractively delivered sermon and become sympathizers are of no account, no matter how many thousand there may be. They are but clouds and fogs to disappear before long. We must demand first and last repentance of sin, fear of righteous judgement and a definite pledge to seek the new life thru the Holy Spirit, instead of the Gospel of the cross as a mere betterment of the community. Now that the first period of the Kingdom of God Movement is over, is it not necessary for the new Central Committee to consider how to develop the movement during coming years and pray to give a deeper consideration about the formation, examining closely and reflecting upon the actual results which as a real fruitage for the church, the movement has achieved."

Similar fear was felt at the beginning of the movement by the committee in Yokohama. As an effort for a thorough organization to meet such warning as is voiced by Rev. Tada, we first organized all the Christian institutions in the city into three groups, Church, School, and Social, which, we learned afterward, was exactly in accord with the plan of Dr. Kagawa. All the mission schools were united in a school Division, while Y.M.C.A., Y.W.C.A. and W.C.T.U. were organized into a Social Division. Then all the churches in the city with all their auxiliary organizations were grouped in the Church Division and we tried to arouse a burning zeal and realization of Unity through this Movement in all the layers of this group. First, we held a conference of the Church officers and organized them into the Church Officers' Union, then a mass meeting of all the ladies auxiliaries. Volunteers to this movement pledged themselves to pray every noon and give one hour every day for personal



work as a sacrificial offering; the Christian Endeavorers had their city union meeting and Sunday School teachers voted at the meeting of the local Sunday School Association to be volunteers to win youth definitely for Christ.

Well, before it had time to work itself out as a definite plan, I had to come away from the local work of Yokohama. But I feel some such plan must be worked out if we are to get some concrete result from this unprecedented event of Japanese Christian history and the time seems to be challenging us through the publication of "Rethinking Missions." I feel Dr. Kagawa's plan for the three years should really be a program to be worked out steadily thru many years that a new sense of Unity in Japanese churches may take a permanent form in this country for the evangelization of this people.

I feel I have to agree with many others who criticize the Movement in that it was carried out through the country like a whirlwind that has swept the country, as a mere wide-spread excitement. Why is it? What was lacking in all this splendid cooperation and zeal so gloriously manifested? So many, I heard, talk about "*Revivals*" after the fashion of American evangelists. But what does that mean to us Japanese who have almost no Christian heredity to revive in this generation? All we have in the past is something other than experience in the Spirit of Christ. It's the *conversion* that we need to demand from our people, a new attitude to life, under the new conception of God through faith in Christ. Here it calls forth a new technique that should develop into a fully alive constancy of that which they received in the high moment.

But at the same time I am not at all disappointed nor think the Movement of no effect. I feel I see a sign of the coming new discovery of such technique as will give growth to what has been sown during the last three years. That is the new Gospel School Movement, started in the second year of the Movement in the rural districts, calling themselves The Peasant Gospel Schools. It is now being applied in the city churches and the industrial centers although they are all but in the experimental stage, just now. There are at least two important suggestions in this movement and with good results so far. It seems to be challenging the idea of a Gospel and

its power ignoring whatever background the people are brought up in. It also seems to have brought religion into the actual daily life and made it a motive power of our common life instead of having a far-away sacredness, a life apart from the present, a value set aside from all our daily contact. Is this not what the people of today are demanding from religion? Are they not asking very seriously for a new life program which would give the vital meaning of life and would furnish power to lead our ever-growing life? Why do the people flock around Dr. Kagawa and listen to him so earnestly? They are not listening to his eloquence, but they are witnessing his religion, in another word his life program which is giving him such power is vitally exemplified in his life. The old program has come to a standstill, even communism is already tried, and men are asking for a new program which would bring out the spiritual glory of real manhood, and now the preaching must come along with an actual living personality program that will vitalise humanity and its relation to its community.

It seems to me, the Kingdom of God Movement has done a great service toward the evangelization of this people, furnishing a splendid impetus, arousing a deeper interest for church cooperation to a degree that has never been equaled before. But it also has served greatly by suggesting some important possible openings to a new technique for the greater and more powerful growth of the church of Christ in this country.

While I am writing this article, we hear so much of and see with our eyes the gradual withdrawal of the missionary forces from this land, and our government, on the other hand, has announced her withdrawal from the League of Nations. What will be the natural effect of these movements of the Missions and of the Government upon the churches of Japan, and what should be the right way for the Christianization of this people?

The Kingdom of God Movement unanimously voted at its National Conference that it would continue for two more years, that the movement should reach to every corner and nook of this country. When it reaches the end, what then? Unless a movement leaves something permanent, it must pass away and the condition afterward may be even worse than it was before, as Jesus said in His parable. It must take organization, and the church should

recognize that all Japanese churches may work hand in hand with a united force under a united program. If each individual local church should come to realize the possibility of a new organization for arousing a new enthusiasm in both the seeker and member and undertake to develop it for a real effective means to win souls to Christ, that alone can be a real contribution to the cause. Dr. Kagawa says, "So far as I am concerned, The Kingdom of God Movement should have no end. I can't stop until all the people of this land are won to Christ. I am going on even alone." And he is said to be praying every morning at three o'clock that God may give him power to be the means of His redeeming work. And the scripture says, "The fervent prayer of the righteous is mighty." The Kingdom of God must come.



## THO LIFE WERE PROVEN TO BE ONLY CHANCE

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WILLIAM MERRELL VORIES

Tho Life were proven to be only chance—  
    No plan nor purpose motivating all  
Our ebb and flow of effort, great and small,  
    And subtly shaping every circumstance;  
Tho valiant struggle meant no sure advance;  
    Tho they who yearn to fly must ever crawl;  
Tho emptiness but echo back our call,  
    And blind-fold force but makes electrons dance—

Tho of all creatures sorriest were man,  
    Self-disciplined and self-deceived in vain,  
A bit of flotsam on a chartless main,  
    And void of meaning all his little span—  
*Yet* would I live as tho my house were planned  
    With rock foundations—not of shifting sand!

## WHAT BECOMES OF OUR MISSIONARY CHILDREN ?

C. BURNELL OLDS

The above question is one that is, doubtless, often asked by those who are interested in the future of the missionary enterprise. Are the children of missionaries coming back to the field, or have they had enough of the life as they have seen it in their childhood days, and are therefore seeking avenues of service elsewhere? To such a question as this the facts are the only answer. That is why the following statistics have been compiled.

As a result of the perusal of the subjoined tables it will be seen that, since the opening of missionary work in Japan in 1859, 150 children or grand children of missionaries to Japan have come back into mission work, for a period at least, either in Japan or some other mission field. Of these, 128 have returned to Japan and 22 to other countries; 100 of them are still at work as missionaries, 42 have returned home, and 8 have died.

The total number of missionaries and their wives listed in the 1932 Year book is about 1000. Since, of the 100 listed as still at work, 80 are in Japan, this means that about 7 per cent of the entire body of missionaries in Japan at the present time are children of Japan missionaries.

It will be seen that in addition to the above second generation missionaries, there are, or have been, 7 third generation missionaries, all of them belonging to one of two families, the Gulick family and the Ballagh-McAlpine family, one of them furnishing one and the other six.

Of the Gulick family, Rev. Peter Gulick and his wife were also missionaries. After serving in that capacity in Hawaii for 50 years, they came to Japan in 1875, so as not to be a care to the six sons and one daughter who were then all engaged in missionary work. Mr. Gulick lived in Japan until his death in 1877, but since he was not under appointment to Japan, he is not to be considered in making up these statistics. *If* he had been a Japan missionary, his

great-grandson, Leeds, would be reckoned as a fourth generation missionary, and there would have been added to the list of third generation missionaries 3 more, and second generation missionaries 7 more.

#### American Board (1869)

<i>Father's Name</i>	<i>Miss'y in Japan</i>	<i>Pr. or Ret.</i>	<i>Miss'y Elsewhere</i>	<i>Pr. or Ret.</i>
Rev. Geo. Allchin	Florence (Chas.) Iglehart—M. E. Pr.			
"			Marion (Paul) Rowland, Bulgaria Pr.	
Dr. Otis Cary	Frank Pr.			
"	Alice Pr.			
Dr. W. L. Curtis	Dorothy Ret. (Teacher)			
Rev. W. W. Curtis	Edith Pr.			
Dr. J. D. Davis			Clara (F.B.) Bridgman, Africa Pr.	
"	Genevieve (C.B.) Olds Pr.			
"	Merle Ret. (Geneva) (Internat'l Work)			
"			Helen (R.E.) Chandler, China, Pr.	
Dr. J. H. DeForest	Charlotte, Pr.			
"			Sarah (W.B.) Pettus, China, Pr.	
"	Louise		Japan and China, Ret.	
Dr. M. L. Gordon	Fanny (S.C.) Bartlett, Pr.			
"	Mary (Chas.) Reifsnider, Pr.			
Dr. L. H. Gulick	Harriet (C.A.) Clark, d.			
"	Sidney, Ret.			
Dr. J. T. Gulick			Louise (Robt.) Whitaker, China, Ret.	
Dr. S. L. Gulick	Ethel (J.) Barrow, Ret.			
"	Leeds, Pr.			
"	Sidney Ret. (Teacher)			
Dr. D. W. Learned	Grace (W.L.) Curtis, Ret.			
Dr. H. Pedley	Florella (Conrad) Van Hyning Ret.			
"	Catherine		Ret. (Teacher)	
Rev. C. M. Warren	Dana, Ret. (Teacher)			

#### American Baptist North, 1872

Dr. Nathan Brown	Dr. Nathan, China, Ret.
Rev. C. H. D. Fisher	Stella (J.S.) Burgess
"	Royal H., Pr.
Rev. J. H. Scott	Harold L. Turkey, Pr.
Rev. H. Topping	Helen F., Pr.
"	Willard F., Pr.
Capt. L. W. Bickel	Evelyn (W.F.) Topping, Pr.

#### Friends, 1885

Rev. G. Braithwaite	George B. Pr.
Gilbert Bowles	Herbert, Pr.



**United Lutheran, 1892**

<i>Father's Name</i>	<i>Miss'y in Japan</i>	<i>Pr. or Ret.</i>	<i>Miss'y Elsewhere</i>	<i>Pr. or Ret.</i>
Dr. C. K. Lippard		Faith G., Pr.		
Rev. J. M. Winther		Maya, Pr.		

**Missionary Bands of the World, 1913**

Rev. Fred Abel	Dorothy L., Pr.
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**Methodist Episcopal North, 1873**

Dr. G. F. Draper	Winifred, Pr.
"	Marion, Pr.
"	Aenid (P.A.) Smith, Pr. (Prot Epis)
Dr. J. C. Davison	Charles, d.
"	Mabel ( ) Smart, China, Pr.
Dr. B. Chappell	Constance, Pr. (U.C. of Can.)
"	Mary, Pr.
Dr. I. H. Correll	William, d.
Dr. H. W. Schwartz	William, Pr.
Dr. F. H. Smith	Eloise, Pr.
"	Pauline, Pr.
Dr. D. S. Spencer	Robert, Pr.

**Methodist Episcopal South, 1886**

Rev. W. J. Callahan	Jean (Sterling) Fisher, Ret.
Rev. J. W. B. Demaree	Eugene, Korea, Pr.
Rev. W. E. Towson	Mamie, Pr.
Rev. B. W. Waters	Harris, Ret.
"	George, Ret.
Rev C. B. Mosely	Virginia (Harris) Waters, Ret.
Rev. Simeon Shaw	Sara (Thos.) Gilley, Ret.
Dr. S. E. Hager	Blanche, Ret. (Teacher)

**Canadian Episcopal, 1888**

Rev. J. M. Baldwin	Cicely M., Pr.
Dr. J. C. Robinson	Cuthbert, Pr. (Teacher)
"	Hilda M. Pr.
"	Lucy (George) Bryce, India, Pr.
Dr. J. G. Waller	Wilfred, Pr.

**American Prot. Episcopal, 1859**

Bishop John McKim	John Cole, Ret.
"	Bessie M, Pr.
"	Nellie, Pr.
Dr. R. W. Andrews	Roslyn, Ret.
Jas. McD. Gardiner	Ernestine, Pr.
Dr. Henry Laning	Dr. George, Ret.
Bishop Schereschewsky	Caroline, Pr.

<i>Father's Name</i>	<i>Miss'y in Japan</i>	<i>Pr. or Ret.</i>	<i>Miss'y Elsewhere</i>	<i>Pr. or Ret.</i>
Jas. McD. Gardiner	Hasu (S. H.) Nichols, Pr.			
Dr. Henry Laning	Serena, Ret.			
Rev. T. S. Ting			Dr. Dudley, China, Ret.	

**Presbyterian North, 1869**

<i>Father's Name</i>	<i>Missionary in Japan</i>	<i>Missionary Elsewhere</i>
Rev. T. A. Alexander	Mary, Ret.	
Rev. A. V. Bryan		Huldah (C.H.) Allen, Persia Pr.
Rev. F. S. Curtis	Grace, Ret.	
"		Gordon, China, Ret.
Dr. J. G. Dunlop	Louise (F) Shacklock, Pr.	
Dr. G. W. Fulton	Marion, Ret.	
Dr. A. D. Hail	John, d.	
"	Annie (W.G.) Hoekje, Pr.	
Dr. J. B. Hail		William, China, Pr.
Rev. John E. Hail	Eunice, Ret. (Teacher)	
"	Margaret, Ret. (Teacher)	
Dr. W. F. Hereford	Grace, Pr.	
"	Nannie, Pr.	
Dr. H. Loomis	Clara, Pr.	
Dr. T. C. Winn	Mary, d.	
"		George, Korea, Pr.
"		Julia ( ) Erdman, Chosen, Pr.
"	Merle d.	

**Presbyterian South, 1885**

Dr. W. C. Buchanan	Daniel C. Pr. (P.N.)
"	Elizabeth O., Pr.
"	Janie, (J.) Wilson, Ret.
"	Alice Dorothy, Ret.
Dr. Walter C. Buchanan	Percy W. Pr.
"	Ruth A., Pr.
Dr. S. M. Erickson	Edith (B.M.) Luben, Pr. (R.C.A)
Dr. S. P. Fulton	Darby C. Ret.
Dr. R. E. McAlpine	Evelyn (Robt.) Spencer, Pr. (M.E.C.)
"	Jean (P.L.) Palmore, Pr. (M.E.S.)
"	Anna (B.C.) Moore, Pr. (R.C.A.)
"	Grace (C.W.) Worth, China, Pr.
"	Estelle (E.H.) Hamilton, China, Pr.
"	James, Pr.
Dr. W. B. McIlwaine	William A. Pr.
Dr. J. W. Moore	Boude C. Pr. (R.C.A.)
"	Lardner W., Pr.
"	Eleanor, Pr. (Teacher)
Dr. C. A. Logan	Josephine, (Under Appt.)

**German Reformed (R.C.U.S.) 1879**

<i>Father's Name</i>	<i>Missionary in Japan</i>	<i>Missionary Elsewhere</i>
Dr. Paul Gerhard	Robert, Pr.	
Dr. Chris. Noss	George S., Pr.	
Dr. D. B. Schneder	Mary E. Pr.	
"	Mrs. Ankeney, Pr.	

**Reformed Church in America, (R.C.A.) 1859**

Dr. J. H. Ballagh	Carrie, Ret.	
"	Anna (R.E.) McAlpine, Pr. (See So. Pres)	
Dr. N. H. Demarest	May (H.) Kuyper, Pr.	
Dr. A. Oltmans	Evelyn, Pr.	
"	Janet, Pr.	
"	Paul V. Pr. (Pres.)	
"		Dr. Theodore, China, Pr.
Dr. A. Pieters	Gertrude (Wallace) Vasscher, Ret.	
Dr. Henry Stout	Anna ( ) Officer, Ret.	
Rev. Anth. Walvoord		Jeane W. China, Rr.
Dr. M. N. Wyckoff	Harriet (J.E.) Hail, Pr.	
"	Helena (B.) Paddock, Ret.	
Dr. G. F. Verbeck		Also in China, d.

**United Brethren, 1895**

Dr. B. F. Shively	Lillian, Pr. (Teacher)
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**United Church of Canada, 1873**

Dr. R. C. Armstrong	Nellie, Pr.
Dr. J. C. L. Bates	Lulu, Pr. (Teacher)
Dr. H. H. Coates	Mary, Ret. (C.M.S.)
Dr. D. R. McKenzie	Arthur P., Pr.
Dr. Dan Norman	Grace (R.C.) Wright, Pr.
"	Howard, Pr.

**United Christian Miss'y Society, 1883**

Rev. W. H. Erskine	Hugh, Pr. (Teacher)	
Rev. C. E. Garst	Gretchen, Pr.	
Rev. Fred Hagin	Edith, Ret.	
Rev. M. D. Madden	Grace, Ret. (Teacher)	
Rev. Geo. Smith		Mrs. Jaggard, Africa, Pr.

**Church Missionary Society, 1869**

Rt. Rev. Walt. Andrews	Eric, Pr.	
Rev. J. M. Baldwin	Miss C. M., Pr.	
Rev. H. Burnside	Clara, Ret.	
Rev. B. F. Buxton		Alfred F., Central Africa, Pr.
Archd A. D. Hutchinson	A. C., Pr.	
"	E. G. Pr.	



<i>Father's Name</i>	<i>Missionary in Japan</i>	<i>Missionary Elsewhere</i>
Rt. Rev. Arthur Lea	Miss N. Lea Pr.	
Ven. Archd. C. F. Warren	C. T. Ret.	
"	H. G. Ret.	
"	Mrs. G. Chapman Ret.	
Rev. C. H. B. Woodd	Rev. F. H. B. Pr.	
Rev. H. Woodward	Rev. S. C., Pr.	

### SOCIETY for Propagation of the Gospel, 1873

Bishop H. J. Foss	Miss E. P. Pr.
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### Second Generation Missionaries by Missions

Name of Mission	Total No.	In Japan	Other lands	Died	Ret'd *	Pr.
American Board .....	25	20	5	1	11	13
American Baptist .....	7	5	2	—	1	6
Friends .....	2	2	—	—	—	2
United Lutherans.....	2	2	—	—	—	2
Methodist North .....	12	11	1	2	—	10
Methodist South .....	8	7	1	—	6	2
Canadian Episcopal .....	5	4	1	—	—	5
American Prot. Episcopal .....	10	9	1	—	5	5
Presbyterian North .....	18	13	5	3	6	9
Presbyterian South .....	19	17	2	—	3	16
German Reformed .....	4	4	—	—	—	4
Dutch Reformed .....	12	10	2	1	3	8
United Brethren .....	1	1	—	—	—	1
United Church of Canada .....	6	6	—	—	1	5
Disciples .....	5	4	1	—	2	3
Church Missionary Society ...	12	11	1	1	4	7
Soc. for Prop. of Gospel .....	1	1	—	—	—	1
Missionary Bands of the World	1	1	—	—	—	1
Totals .....	150	128	22	8	42	100

### Third Generation Missionaries

Leeds Gulick .....	son of Sidney L. G.—son of Luther H. G.—Am. Bd.
Mrs. Robt. Spencer .....	dau. of Mrs. R. E. McAlpine, dau. of J. G. Ballagh—M.E.
Mrs. P. L. Palmore .....	" " " " " " " " — "
Mrs. B. C. Moore .....	" " " " " " " " —R.C.A.
Mrs. C. W. Worth .....	" " " " " " " " —China
Mrs. E. H. Hamilton .....	" " " " " " " " — "
James .....	son " " " " " " " " —Japan

## THE MESSAGE

HAROLD W. HACKETT Junior (aged 10)\*

Death is terrible to you—  
It's terrible to me.  
But altho it may seem horrible  
There's something we can't see.

Do not be troubled at this death—  
It is the will of God  
Who sits upon His Heavenly throne  
Not with a golden rod

But with strong guidance in his arm  
He teaches us the way.  
He teaches us each how to live—  
Each year, but day by day.

So when His death comes down to yours  
Let not your heart be grieved  
For it's just a Heavenly message—  
"You are by God received."

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\* Son of the missionary Treasurer of the American Board in Japan and of Kobe College.

## OSAKA'S FIRST FERRO-CONCRETE TEMPLE\*

GLENN SHAW

A ferro-concrete Japanese Buddhist temple domed and arched in the Saracenic style, with chairs for its worshippers! Here was something worth thinking about—modernity invading the field of religious architecture at last. Old color prints show how it early tried to supplant conservatism in the gay quarters. But it failed there, and it has never before even touched the other most conservative preserver of the old in Japan, the Buddhist temple.

An Osaka paper, the *Asahi*, carried the story of the new temple in an evening edition. At first glance the thing seemed a little shocking, so I went out to Shita Tera-machi to see what effect this new departure in an ancient city of many new departures would have on me.

Running north and south through the eastern part of Osaka there is a low bluff which to the south makes a long band of green through the crowded gray roofs of the city. The green is due to the circumstance that scores of temples have for long years stood along the brow of the bluff in Tera-machi and its base in Shita Tera-machi, with their spacious leafy gardens meeting along its face. Walking through Tera-machi in the heart of busy Osaka is even today like walking through a quiet country village.

Shinkoji, the new ferro-concrete temple, is going up at Nichome in Shita Tera-machi. As you enter the typical Buddhist roofed gate in the typical Buddhist mud wall, you see the high cement hoist and pipe pouring the walls of a twentieth century concrete building in the middle of a badly trampled Japanese garden surrounded by the high tent-like roofs of ancient temples. The shock is considerable. I stood for a while giving myself the full effect of it, then called for admission at the little latticed entrance of the Japanese cottage where the superior lives amid the noise.

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\* Re-print by permission from "Japanese Scrap-book," Hokuseido Press, Tokyo.



Yamana Shunzui, Superior of the Temple Shinkoji, I found to be an amiable and up-and-coming man. When I told him that I had called to inquire into the state of mind that had made a Buddhist priest desert the old conservative architecture of his country and start putting up something new and in many ways Western, he smiled and took me in to drink tea and talk.

To begin with, the superior said that his temple burned down seven years ago, and when he began to plan a new one, he felt that the only wise thing for him to do was to take every precaution not to be burned out again. So he decided to build his new temple of stone, but finding stone too expensive, compromised and adopted ferro-concrete.

"Then why didn't you try to work out something that would preserve the old lines of the historic Buddhist temple of Japan?" I asked.

"The interior will be on the old Japanese or Chinese lines," he replied. "But I went further back to the source of Buddhism for the outer form."

"Isn't it Mohammedan?" I asked.

"No," he said. "It's Buddhist. I took a long time over it and made the plan myself. I sent to India for picture post-cards and other pictures of old temples, and there is no touch of anything but Buddhist architecture in the design excepting the Hindu tops to the four ornamental columns in front and the Chinese *kurindo* on the top of the dome. Even the open flower design on the balustrade is from old Indian Buddhist architecture, but it was used on tiles a thousand years ago at Fushimi in the reign of the Emperor Kwammu. I was delighted when I found the old tiles there bearing the very design I had adopted anew from India."

I took it that he was probably talking more about Ceylon than India proper and went on.

"How about the chairs?"

"I've arranged to fix the floor in three different ways, to meet the needs of particular meetings. In the first place, I shall have a cement floor. On this I can lay down a wooden floor of Oregon pine, made in sections, and again on this floor, I can use benches holding four persons each. For some meetings, people will enter with their *geta* on and stand. The benches will be used at ordinary

times. For larger meetings, the worshippers will sit crowded close together on the wooden floor."

"Was it the expense that kept you from adopting opera seats," I asked.

"No," he replied. "The reticence of the older generation. They would not dare go and turn down an opera seat. They can understand benches."

"What about the younger generation? When I read of this temple, I could not feel that I would like it at first, but on second thought I decided that you were really entering into competition with the Shochikuza and other movie houses. Is that correct? How are you going to get hold of the young people who, I take it, do not care much for Buddhist temples?"

"They don't. I have many plans. For instance, I now have a young men's club that I take on walks to famous places of historic interest, where, as we eat our lunches, I always talk to them of Buddhism. And we always start from and return to the temple."

"Yes, but why don't you come to closer grips and give free movies in your new temple? You could have the like of Shaka and that sort of thing."

"Seven years ago our sect made in Kyoto a picture of Honen Shonin, and I brought it to Osaka. The temples on the hill showed it, but none of my neighbors here."

"Why not? Were they prejudiced against movies in temples?"

"No, not that. They simply didn't understand them, and hesitated about trying anything new. As for myself I like electricity and did my own wiring in my old temple."

"You might even go further to draw the youngsters," I said, trying to think of something that would be as far as possible from the old temple atmosphere. "Why don't you try a mandolin orchestra?"

"I'm planning to try all sorts of things," he replied non-committally.

"Will there be anything modern besides the benches in your new temple?" I asked.

"Yes," he said. "To begin with, I have taken a great deal of trouble about the acoustic properties. Our Japanese-built Western buildings are very bad in this respect. For instance, the Osaka Public Hall has three distinct echoes."

"How about the ornament?" I asked.

"One of my parishioners, Koide Narashige, is a well-known modern painter in oils whose pictures are often hung in the Nikakai exhibitions. He has agreed to paint the ceiling for me, and I shall leave it all to him. His speciality is angels."

"You have interested me immensely," I said. "Just one more question. Do you think that your new experiment will have any effect on Buddhist architecture in Japan?"

"Yes," he replied. "I believe it will. During the few days since Shinkoji's new building was mentioned in the Asahi, I have received three letters asking for particulars. One was from a small temple in Osaka, one from a fair-sized temple in a village in Chiba prefecture, and one from a big temple in Fukui city."

Shinkoji is a Jodo temple, the images behind its altar will be Amida and, on either side, the Chinese saint, Zendo Daishi and the Japanese saint, Enko Daishi. Its new building, which will cover 67 *tsubo*, will be finished in May.

As I was leaving, the superior climbed up into the half finished building with me to explain the interior arrangement. I noticed that the windows at the sides and back were pointed at the top like Gothic church windows or Mohammedan windows. He said he put them in because they looked well. Osaka's first ferro-concrete Buddhist temple is highly eclectic in style, but not unpleasing. The only thing I do not like about it is that its dome is to be covered with red copper.

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*Editor's Note:*

Since this was published both in Kobe and in Tokyo large and exceedingly "modern" Buddhist structures have been erected.

When the Editor recently visited the most recent of these in the Kwansei District she was told by the builder priest in charge that the roof was copied after the Temple of Five Hundred Towers in Burma. There is some beautiful white marble in it and many gaudy decorations imported and copied from India. He admitted that none of the older folk will come to pray in this modern building whose Auditorium is kept for the young people when they are specially invited for formal meetings, and we saw many old women worshipping as usual in the adjacent Japanese style simple little old Temple—so much more beautiful to our Western way of thinking.





Can we still continue to call them Temples?



## ADDRESS OF MRS. SHIZUE KOMAI BEFORE THE W.C.T.U. OF KOBE

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On February 3rd, 1933 at the Union Church Social Rooms, Mrs. Shizue Komai of Kyoto gave this paper on some things being done by the Japanese women of the W.C.T.U.; the Suffrage Societies; and some other groups. Those who heard the paper wished to share it with those who could not be present.

Mr. Fukushima, the editor of 'Fujoshinbun' the woman's weekly paper of 33 years standing and the most widely read woman's paper in Japan, said in the last number of 1932: "When we look back at what all the different women's organizations have done and accomplished in the year, everybody will recognize that the W.C.T.U. and the woman suffrage societies have done the most and the greatest." And as I agree with this fair judgement, I thought I would tell you something of these two societies and also touch on the two striking tendencies of Japanese women to-day.

I presume you all know very well what our W.C.T.U. is doing, so I shall just pick out some of the things they have done during the last year without going into detail.

(1) The first thing I must mention is, that with the great influence of the W.C.T.U. and mostly because of the untiring efforts of Mrs. Kubushiro, in charge of the Purity Department of the W.C.T.U., the Buddhist association which includes 7,000 temples belonging to 13 different sects of Buddhism, passed the resolution favoring the abolition of the 'white slave system' on the 21st of last October. Five years ago when we held our W.C.T.U. general meeting in Kyoto, we sent out invitations to the leading priests to join us in the great campaign for purity. Some of them responded to our call, but most of them were rather indifferent. But we did not give up the hope of getting them on our side someday, and waited five years. Mrs. Kubushiro thought the time had come for her last and biggest push. She came down to Kyoto on the 18th of October to watch the priests' conference where they were to discuss the matter and make their final decision. Of course she



was not invited to attend the meeting but was allowed to be around there as a visitor. You can imagine what a joy it must have been for her when they did make the favorable decision at last. Of course she did not forget to make thorough preparation before she came to the final step. She came down to Kyoto three times last year, visited all the temples of different sects and tried to see all the high priests. But some of them would not see her. She called on a priest five times and she was refused five times. Sometimes she stood at the gate of a temple from 6 in the morning so that she could surely catch the priest before he went out. Sometimes she tried to be there just at 12 so as to find him at his lunch time.

Really she did everything she could for the purpose. When I asked her the day before the conference, what she would do if the priests did not vote for the decision, she said she would explode herself in the midst of the gathering like the three honored soldiers of Shanghai. At any rate this is a great event in the history of the purity movement in Japan.

(2) As you know there are 46 prefectures in Japan. Loochoo Islands was the only prefecture that had no W.C.T.U. branch until last December. But Mrs. Kubushiro went down during the winter holidays and did establish one there with 28 members. Now we have covered all Japan with 171 branches all together. When I saw Miss Hayashi in Kyoto a few days ago she was saying that the Kyofukai—Japan W.C.T.U.—is a fearful fire that kindles fire in people wherever it goes.

(3) Another noteworthy thing is, that two more prefectures, Iwate and Miyazaki, passed resolutions abolishing the licensed quarters, in their last assemblies. Now we have 11 prefectures which passed the bill. They are Gumma, Saitama, Akita, Fukushima, Niigata, Fukui, Nagano, Kanagawa, Okinawa, Ibaragi, Yamanashi, Iwate and Miyazaki. Gumma and Saitama are the two which have already wiped out the quarters. It was in the year of 1893 that Gumma first passed the bill against this vice when Mr. Jiro Yuasa, then a young Christian gentleman, was the chairman of the assembly. Mr. Yuasa passed away last year at the age of 83.

Since then for 35 years evidently no chairman like Mr. Yuasa appeared. But to our great surprise in the year 1926 four prefec-

tures followed Gumma (after 35 years) and within the last five years 6 more have been added. Of course you can easily imagine that there were unceasing efforts and fighting on the part of the W.C.T.U. and the Purity League in each victory.

(4) Another of our activities has been to fight against the sale of 'Urara,' lady's cigarette. The 'No Smoking League' was formed, under the leadership of Miss Moriya, in charge of Prohibition Department of the W.C.T.U., with the purpose of protecting women and children from nicotine, on the 6th of March last year. Shortly after this the Tobacco Monopoly Bureau announced the sale of 'Urara,' lady's cigarette from the 15th of May. It gave the W.C.T.U. another chance of making a big protest.

Miss Moriya called on Mr. Sasaki, the chief of the Bureau, at once, and pleaded with him not to use the word 'woman' on the cigarette box and also not to make posters with beautiful girls smoking Urara, even if it was too late to ask him to give up his plan entirely. But Miss Hayashi of Osaka could not sit still before she made more fuss about it. She went up to Tokyo to appeal to the public, especially to the different women's organizations and arouse sentiment against it. On the 6th of May 150 representatives of 30 women's societies marched to the Bureau in a long protesting procession. Miss Hayashi, Mrs. Kobushiro, Mrs. Kagawa, Miss Yamamuro and Miss Koizumi of Aoyama Gakuin stated their opinion and pleaded with Mr. Sasaki to stop the sale. Miss Koizumi even suggested that if he would throw away the *Urara* which were ready to go out, she would surely be responsible to make up what the Bureau would lose, by securing small contributions from the girls all over Japan. In spite of these earnest desires and entreaties Mr. Sasaki clearly told them that it was impossible for him to change, and as it was planned the *Urara* were in the market on the 15th of May. But fortunately *Urara* is not so popular as the government thought it might be and it is said that the Bureau has not gained by selling *Urara*.

Now I must go to the next department of the W.C.T.U. which is the prohibition department.

You can easily imagine what a bad influence the victory of Mr. Roosevelt has given the campaign for prohibition here. But they are not discouraged. They are fighting harder than ever.

Just now they are centering their efforts on the movement for raising the age limit of minors who are forbidden liquors, from 21 to 25 years. Every year they send in to the Diet a petition for changing this law, but it has never been successful. This year again it was beaten, but it is coming gradually. Mr. Nemoto, who first presented the bill on the minor's liquor questions, waited 23 years before it passed the houses in 1922, making it illegal to sell alcoholic liquors to young people under 21 years of age.

Another thing this department is doing is education. Believing that the quickest way to accomplish this aim of prohibition is to educate the youth while unspoiled rather than to work among the adults who are already beyond help, they started a scheme of sending prohibition posters, pamphlets and magazines to all the primary schools which number 28,000, every year for 10 years, and this is the 8th year. With the hope of closing this scheme with success they decided to send a prohibition reader written by Mr. Sawayanagi, our famous educationalist, to every freshman of all the normal schools in Japan. Now they are raising 3,500 yen for the expense.

The third department is the peace department in charge of Mrs. Gauntlet. As you all know the W.C.T.U. has fine records on peace work in the past such as,

Mme. Yajima's crossing the Pacific twice as a peace messenger to Washington; Miss Hayashi and Mrs. Gauntlet's going to the London Naval Conference with 180,000 peace signatures; Miss Hayashi and Mrs. Kubushiro's visit to China and Manchuria, etc. The W.C.T.U. always has been leading other societies in this line of work. But to our great regret, since this Sino-Japanese trouble started it seems everything and everybody is upset, and we don't know what we are about. They could not do very much international peace work last year, but I think this abnormal condition will not last very long.

You will be interested to know that when Fujin No Tomo, a woman's monthly magazine, asked about 150 people of all sorts of professions to give the 3 most hateful things they would like to get rid of from this world, 70 people out of 146 said 'war' among the 3. My husband was one of the 70. His three were *war, war, war*.

Perhaps you saw in your paper that our Emperor also expressed



his desire for the world's peace in this New Year's poem, saying "I pray the God of heaven and earth that He may grant us a peaceful world like a peaceful morning sea." 'Morning sea' was the subject of the poem.

Now I will tell you a little about the woman suffrage movement in Japan. There are five women's organizations with the aim of woman suffrage.

1. The Christian Woman Suffrage Association which was started about 14 years ago in the W.C.T.U. with about 3,000 members.

2. Fusenkakutoku Domei, which was also started about the same time as our association, is another active organization with Miss Fusae Ichikawa and Mrs. Shigeri Kaneko as their leaders. They are the outstanding suffragettes in Japan.

3. The third organization is Fujin Doshikai. This was organized three years ago among rather high brow women, under the leadership of Mrs. Yoshioka, Mrs. Inoue and Mrs. Yamakawa and so forth.

4. The fourth organization was started about 11 years ago among housewives in general. It is called Fujin Sansei Domei. Mrs. Chiyoko Takahashi and Aiko Kawaguchi are the representatives of the group.

5. The last one was formed among the women who have interest in the labor movement. It is called Shakai Taishu Domei.

Besides these, 19 different woman's organizations formed a league to support the suffrage movement last August. Among these, the Factory Girls' Association, Blue Bus Girls' Association and Woman Druggists' League are the most outstanding.

On the 18th of February under the auspices of these societies they are going to hold their fourth annual meeting and make a great demonstration.

As you know perhaps, the woman suffrage bill passed the lower house once a few years ago, and two years ago again the woman civil rights bill passed the lower house. But the upper house was always the stumbling block. So last year they made more earnest efforts to teach those stubborn old men of the upper house and get understanding from each individual. Their efforts were rewarded on the 5th of November when 22 members of the upper house invited the representatives of the different suffrage societies to talk

about the problem. The women who were invited, of course, supplied these men with carefully collected materials from other countries as well and they are earnestly hoping that some day before very long they may see the good fruits of this interview.

These suffrage societies met for the greatest fight that they have ever fought, last October. When Tokyo became so called Greater Tokyo on the first of October, they made some changes in the municipal system and its regulations. The suffragettes thought it was the chance for them to fight for the "Woman's Civil Rights Law" to be put in. Oh, they did their utmost. The Federation of 46 different women's organizations in Tokyo backed the movement and they aroused great enthusiasm. It looked as if they had won the battle this time almost until the very end. But to their great disappointment at the very end the conflict between two committees in the assembly smashed the matter again. But those brave women were not smashed in their courage and enthusiasm in the least. Every failure they meet makes them stronger and steadier and prepares them for the next still bigger fight.

Thus we Japanese women have so many things to strive for and fight for to-day and tomorrow. But the amazingly quick waking-up of the young generation, as you see, will solve these problems soon and rightly, I hope.

At the close of my talk I thought you might be interested if I spend just a few minutes on two opposite tendencies, very striking, among Japanese women to-day. They are of course fascism and communism. These always go together in every country. But just now they are going so fast in this country that no one can tell where and when they will stop.

During last year, 5 new women's societies with national or patriotic aim were organized. There may be a great many more in other cities but these are the most noted ones.

- |                            |                      |           |
|----------------------------|----------------------|-----------|
| 1. Kateikyokai             | organized in January | in Tokyo. |
| 2. Aikoku Shojo Dan        | " " May              | " "       |
| 3. Kokkashakai Shugi Domei | " " June             | " "       |
| 4. Kokusui Fujin Renmei    | " " June             | in Osaka. |
| 5. Nihon Kokubo Fujin Kai  | " " September        | " "       |

Besides, you know women have been giving much money toward the patriotic fund. To give a few instances out of many

ismilar cases, it is said that more than 30,000 yen was contributed by a woman's society of military and navy officers' wives. A certain widow in Tokyo gave 1,000,000 yen, the paper reported. About a week ago a certain Mrs. Fujimoto 78 years old in Kobe contributed 10,000 yen toward the fund. In Kyoto also every woman's society was asked to contribute something toward buying an alarm apparatus for use in case of an aeroplane raid of the city.

Thus women are playing a big part in this nation-wide defense movement.

Now about communism, as you saw in the paper, at the 3rd general arrest of communists last October, 107 young girls were found among the 1,500 who were arrested and 11 girls were prosecuted.

They were mostly students of college grade and some of them were from wealthy families. There had also been some girls in the first and second arrests.

It is really astonishing how speedily communism is spreading among girls. Nobody dreamed of this 10 years ago.

I am afraid we shall find more girls at the 4th arrest if it is coming some day.

Who and what can cope with these extreme ideas? I think this is the question left in the hands of Christians to be solved.



## AT A KYOTO PRAYER-MEETING

ALICE E. GWINN

A subject which has been more or less on all our minds for several years past, and more particularly in the last few months, is that of the students of this land and Communism. I know of at least three graduates of our Women's College who have disappeared—presumably becoming part of the secret army of communistic workers. One of these is the daughter of one of our faculty members. A recent H. S. girl graduate was one of the "gang" arrested in Tokyo a few months ago for robbing a bank to gain funds for communistic work.

Attempts have been made to use the Christian Associations as distributing centers for literature, at first under the guise of "Social Christianity." Last summer the Y.M.C.A. conference at Gotemba had to be closed it was rumored because of the communistic hecklers who had been planted there.

What proportion of students have leanings in this direction is hard to say—probably not an alarming number, but still enough to give us pause. Some of these are the restless ones, dissatisfied with themselves, their present lives, their outlook for the future. Among the girls are those perhaps who are tired of social restraints, who are not satisfied at home and who find in the companionship of other young people, particularly men, a thrill and a stimulus. They become helpers, distributors of literature, and once in, it is difficult to withdraw.

But I have a very strong conviction that with many of them this interest grows out of idealism. We may dismiss the subject by calling their ideas half-baked, but that does not destroy their potency. An error is dangerous in proportion to the degree of truth it contains. They have some truth on their side; the wrongs of our present social order and a need of change. Can they be blamed for accepting the first plausible way out? They may be mistaken both in the ultimate end and the means of attaining it, but fired with the idealistic belief that they are working for others, for the oppressed,

for a better society, they have power; the power that always comes to the self-giving.

I know a girl who has two brothers who are communistic in their philosophy, and one has served a prison sentence of three and a half years for active participation in the movement. They come from a land-holding family. To all three of them has come a deep feeling that they are social parasites, living off the labor and suffering of the tenants. But with Japan's family system even when attaining majority, they are not free to make what they might consider a just disposition of the property.

The one who was in prison, (part of the time in solitary confinement) wrote about watching with pleasure a swallow build its nest, lay its eggs and hatch its fledglings just outside his window. Then came a larger bird, driving away the mother and carrying away the fledglings. This to him was a parable of society; the strong preying upon the weak. And such sensitiveness to the wrongs of society is something we must not weaken.

What then are we to do? I am inclined to believe that the less we argue, the better—unless they come to us with their arguments, and I don't think many of us find them doing that. But I think we do need more consistently and more consciously to present the positive things which we have, which are different from communism. Our belief in the individual worth of man, not merely his economic equality, but his right to express himself. We need to emphasize anew the permanent eternal values of life—the ultimate possibilities, of which *this* life is only the beginning.

As I know quite intimately the sister in the family referred to above, and that her sympathies are largely with her brothers, I asked her how it happened that she had not followed them. It was not that she saw anything better in capitalism than in communism, indeed she doubtless leans toward the latter, but she said, "I felt that I could not live without God." I wonder if here isn't our answer, we must in some way show them God.

There are times when I think that we Christians talk too much, have too many meetings, give too many exhortations—that it would be better if we talked less and acted more. And there are other times when I wonder how we can remain so silent about that which means so much to us.

How did we come to know God? We came to know God because "the Word became flesh and dwelt among us." It sounds presumptuous for us to say that we must embody the Word also. Perhaps it is better to say that we are the channels through which God's life must flow. If we consider ourselves the embodiment of the Word, we tend to become too self-conscious. It is when we are most unconscious of ourselves that power, revealing, flows through us,—if we have kept the channels open. I should like to read a little here from Amiel's journal.

"I feel most strongly that man, in all that he does or can do which is beautiful, great, or good is but the organ and vehicle of something or some one higher than himself. This feeling is religion. The religious man takes part with a tremor or sacred joy in these phenomena of which he is the intermediary but not the source, of which he is the scene, but not the author, or rather, the poet. He lends them voice, and will, and help, but he is respectfully careful to efface himself, that he may alter as little as possible the higher work of the genius who is making a momentary use of him. A pure emotion deprives him of personality and annihilates the self in him. Self must perforce disappear when it is the Holy Spirit who speaks, when it is God who acts. This is the mood in which the prophet hears the call, the young mother feels the movement of the child within, the preacher watches the tears of his audience. So long as we are conscious of self we are limited, selfish, held in bondage; when we are in harmony with the universal order, when we vibrate in unison with God, self disappears. Thus, in a perfectly harmonious choir, the individual cannot hear himself unless he makes a false note. The religious state is one of deep enthusiasm, of moved contemplation, of tranquil ecstasy. But how rare a state it is for us poor creatures harassed by duty, by necessity, by the wicked world, by sin, by illness! It is the state which produces inward happiness; but alas! the foundation of existence, the common texture of our days, is made up of action, effort, struggle, and therefore dissonance. Perpetual conflict, interrupted by short and threatened truces—there is a true picture of our human condition. Let us hail then as an echo from heaven, as the foretaste of a more blessed economy, these brief moments of perfect harmony, these halts between two storms."



## “STRAWS IN THE WIND”

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ANONYMOUS

The following was handed to a teacher of a certain Woman's College recently by one of her girl students. What would you have said to such a perplexed soul as this?

“Suppose a girl of my own age, a Marxist girl, who has been brought up in a Christian family from her childhood, comes and asks me the following questions:—

“You are a Christian, aren't you? What do you think when you happen to see on the street a rich lady giving some little money to a poor beggar?”

“Before I answer you, let me know *your* opinions about that, will you?” I ask her—

“Well, what would the lady think when she hands the money to the beggar? And how would the beggar feel when he got the money? The lady might be a good Christian and she might simply act what the Bible had taught her. But of how much value is she? This is not what God wants us to do now in this world which is brought to a standstill. All the Christians are sleeping, dreaming, otherwise they are weak-minded and cowardly. What can they possibly do to save this world and to build up the kingdom of God on this earth?

What could be meant by the great movement of “the Kingdom of God?” To me very few Christians seem not to be hypocrites—Christians are an obstacle for good people. Christianity is likely to prevent good honest people from working to destroy this corrupted social organization and to build a new peaceful world. I can't deny the plain fact that the Christians do not love the poor, though they never fail to say that God has sent them to this world to do loving and prayerful service for God and for mankind. “Love” which is in their mind is too abstract. They are easily satisfied when they can live richly themselves and not disturbed by those who stand

against them. Can't you see that is the most selfish way of living? Is this what Jesus Christ taught us?"

"As you know, I have been a Christian and I believe in God and in His Son. So I must go to join the brave Marxists who are fighting for all the good of mankind. Unlike Christians their doing is not lukewarm. "Love" in their mind is true brotherhood love. I cannot fail to feel that God is using them to fulfil His Plans.

"Now, let's go back again to the question of the lady and the beggar. A richly dressed lady is giving a little money to a miserable beggar. Just picture the scene in your mind. Don't you think it is a good picture of the representatives of the two social classes—the class of those who squeeze money from the poor, and of those who are squeezed by the rich? Do you think God wants us to have those two classes, one living richly and comfortably themselves and the other miserably? I think the peaceful and impartial world which God wants will never come unless the Capitalists are got rid of and the corrupted social organization is broken up. Could you agree with me?"

I reply—"No, I'm sorry I can't. I can understand you, but I can never agree with you." "You can understand me, but you can't agree with me? That's funny! What do you mean by that?"

"We, Christians, may be sleeping now, as you say, but how can you know that we can't awake? Let's awake together, and try to do our best for God and for mankind, as *true* Christians. Can't you do that?"

"No, that I never can. Because most Christians never do what they say they want to. For instance, you recognize the fact that the world is brought to a standstill and it is corrupted, yet you don't try to do anything with it. Your way of living is this, isn't it? Don't touch the things of a bad smell, but just go on living a happy life, pretending as if you didn't notice them at all. Isn't that like the way of the Pharisees?"

"I don't want to pretend anything. But I think it would be utterly useless for us to try to get rid of the capitalists unless they themselves awake. To make them awake and also to improve ourselves we Christians are patiently working. The Bible tells us to be patient, you know."

"I'm afraid we might miss a good chance, then." But I answer "No, I don't think so. Please think more. Time will teach you." But she cries, "No, no!" "This is no time for thinking. I'm just doing what God tells me to do. You are a Pharisee. Jesus doesn't like Pharisees."

I think I quite agree with this girl in some respects, although I can never agree with Marxism. But can I possibly do something with this girl so that the girl may come back to her true God once again? What I wrote now is not of course a true story, but I am thinking of this question at this time and am much troubled. This is quite an anxious matter for me, so will you please help me?"

## HOTEL RESERVATIONS FOR FEDERATED MISSIONS CONFERENCE

The annual summer session of the Federation of Christian Missions will be held at Karuizawa Auditorium from Friday, July 28th to Monday, July 31st. There will be a pre-conference session on social and economic problems on the 27th. All missionaries are invited and urged to attend these sessions. All delegates, officers and other visitors desiring accommodations at the Karuizawa Hotel are requested to notify the Secretary. Hotel rates will be as formerly ¥4. per day for delegates and others attending the conference. Where no word is received, it will be presumed that delegates are securing accommodations elsewhere and on their own responsibility.

T. T. BRUMBAUGH, Secretary,  
65 Miyashita-cho, Koishikawa, Tokyo.



## DEPARTMENTAL NOTES

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### NATIONAL CHRISTIAN COUNCIL OF JAPAN

#### Findings Based on a Group Study of the Report of the Laymen's Appraisal Commission

WILLIAM AXLING

Much has been said and written regarding the report of the Laymen's Appraisal Commission. May 15th and 16th the National Christian Council of Japan conducted a group study of "Re-Thinking Missions." This study was preceded by considerable spade work done by other groups which had previously met under the Council's auspices.

All of the denominational headquarters were asked to send representatives to meet with this final group which was to draft findings. Although these representatives were not authorized to speak officially for their own communion or organization, the fact that they were appointed by their headquarters' staff gave the group a semi-official character. This fact also adds weight and meaning to the findings which were drawn up and unanimously adopted.

These findings have a peculiar meaning and value in that they represent the thinking and conviction not of Occidental but of Oriental Christian leaders. They issue out of the mind and heart and experience of the Christian nationals of one of the countries covered by the report.

A number of missionaries were present but only because they were members of the Council's Commission on General Affairs which sponsored the study. In the study and its results they acted only as observers. The findings are entirely of an indigenous character and stand wholly as the reaction and expression of Japanese Christian leaders.

The following is an English translation of the findings drawn up by the group:

## I. PREAMBLE

The undersigned met under the auspices of the General Affairs Commission of the National Christian Council of Japan in the Theological Building of Aoyama Gakuin May 15th and 16th 1933. Finding after full discussion and careful consideration of "Rethinking Missions" that our opinions are in general agreement we put forth the following pronouncement under our joint signature. This pronouncement does not, however, officially represent the communions or the organizations to which we individually belong. We participated in this study as individuals.

## II. INTRODUCTION

More than seventy years have passed since Protestant Christianity was introduced into our country and the foundations for the Protestant Christian Church have finally been laid. The tangible results of evangelism though but gradually evident are stable.

Naturally this has come about through the grace of God in his purpose to save our people. It goes without saying however that much credit must be given to the instrumentalities which he has used, those related to the various missions, their resources, their prayers and their personalities. We Japanese Christians are constantly moved by this fact and our hearts are full of gratitude.

However, during this time abrupt changes have come in social tendencies and great cultural advances have been made. Accordingly there has arisen a need to make a re-study of evangelistic policies. At this juncture American Laymen, in consultation with various Mission Boards, set-up a Survey Commission and through the expenditure of much means and labor made public a report containing suggestive materials for religious circles at home and abroad looking toward a revision of evangelistic policies.

In this report we find much that is suggestive. In view of the great influence which it will have on our whole Christian church in Japan we boldly make known our own views in the following findings.

## III. MATTERS OF AGREEMENT

Aside from the question of the theology involved in the report we find ourselves in full accord with the policies advocated by the Commission in the following matters.

1) Although there must be changes in matters of policy yet we agree with the fundamental contention of the Commission that in some form Foreign Missions must continue.

2) The Commissioners' attitude of appreciating the advanced culture of other peoples in all the revisions which they suggest.

3) The fact that the Commission did not depend simply on statistics and outward factors in its evaluation of evangelistic ways and means but took cognizance of intrinsic internal factors.

4) The fact that it urges that missionaries should be of the best possible qualifications, should understand and appreciate the thought and life of the people among whom they labor, should be men of genuine friendliness and have an interest in social conditions.

5) The fact that it lays down as a basal policy that the indigenous church should plan for independence and self support.

6) The fact that it encourages the abolishment of denominational divisions and such cooperative administration of all Christian agencies related to evangelism as lies within the realm of possibility.

7) The fact that it urges the passing over of authority for the work into the hands of nationals and their organizations.

8) Its insistence that all work conducted in the name of Christianity should itself be of highest standard.

9) That Christian principles of life should always be applied to the whole life of humanity and to all relationships and that in the realm of evangelism expediency should be abolished.

10) That an effort should be made to enter the unreached rural area—avoiding over-lapping—and to Christianize industrial life.

11) The necessity of a thorough going and intrinsically progressive program of religious education in our Christian schools.

12) The necessity of a better adapted and more effective Christian Literature.

#### IV. SOME HOPES WHICH WE CHERISH

We would express our doubts and desires regarding the following points:

##### *1) Regarding the Christian Message:*

We recognize that as representatives of laymen the Commissioners took the precaution of avoiding traditional and theological terms. Nevertheless we require a clear-cut absolute Christian message to proclaim to our people and we regret that the report gives a wrong impression in regard to this fundamental matter. Leaving theological arguments aside we feel the need of emphasizing more clearly the Gospel as centered in Christ and the Cross.



## *2) Regarding the Attitude Toward Other Faiths:*

We have been reared in the midst of such great faiths as Shinto and Buddhism. Even so we find them insufficient.

As Christians we stand to the last for the uniqueness and the absoluteness of the Christian faith. Of course it is not our task to destroy the law and the prophets but rather to fulfill them. We therefore do not hesitate to show other faiths our goodwill. But we desire that the false impression that Christianity is not necessary should be eradicated.

## *3) Regarding the Evangelistic Motive:*

Although we dislike the motive of pity which has characterized evangelism among less cultured peoples in the past we deplore the giving of the impression that as culture advances the need for evangelism vanishes.

We would demand the same zealous motive on the part of modern Christians that sent the early Christians with the Gospel to peoples of such superior culture as the Greeks and the Romans.

Evangelism is not simply a matter of goodwill or comity between peoples, it is grounded in the fundamental motive of bringing humanity back to God and enabling them to partake of salvation through Christ.

## *4) Regarding Evangelistic Methods:*

We do not believe that the traditional system of the church is necessarily fixed and unchangeable but as the body of Christ the church should maintain an order that is worthy of His name.

We therefore deplore the giving of the impression that in evangelism we can fulfill our mission by dispensing with the building of the church and simply striving to give people a fuller and richer life.

It is of course a part of the truth to urge evangelism through living rather than through preaching but we want to make it clear that to neglect preaching in the pioneer stage of evangelism in which we find ourselves does not fit in with the national conditions as they obtain in Japan at the present time.

## *5) The Decrease of Financial Help:*

Self-support and independence as a basic policy is our ideal and we believe that hitherto our Church in Japan has striven to encourage this. In conformity with this policy we fully expect that the amount of financial help will gradually decrease.

Yet in view of the conditions of our society in which the non-Christian influence is dominant we trust that it will be recognized that in order to secure the largest results in the field of evangelism we still must look

for the noble and unselfish financial assistance of our fellow Christians abroad.

We especially hope that in this time of tremendous transition as far as possible care will be taken not to inaugurate any radical changes in hitherto established work.

6) *Regarding Christian Education :*

a) We cannot agree with the impression which the report gives that where educational institutions have reached the high stage of development that they have in our country Christian education is unnecessary.

Rather in the face of the materialistic tendency of the education given by the educational institutions around us we must push forward our Christian educational program.

b) As an ideal union or cooperation on the part of our educational institutions is desirable but we cannot fail to recognize the great difficulties that lie in the way of their realization. This is especially true in the realm of theological education.

We believe that the mission of our Christian education in Japan will be fulfilled by putting our educational institutions on a sounder financial basis and by perfecting our educational system through the consummation of a Christian University.

7) *Regarding a Policy of Cooperative Administration :*

a) Administrative cooperation in the realm of evangelism has of late made great strides in our country in connection with the promotion of church union. Since we recognize that this is the nearest way to the realization of cooperative administration we are pouring our efforts into this movement. We hope that some form of cooperation, amalgamation or union will also be realized between the different mission organizations here in Japan.

b) We recognize that cooperation between the Christians of the world is an essential condition for the establishment of the Kingdom of God upon this earth. We therefore, in accordance with the suggestion of the Commissioners, desire that through the frequent exchange of visits and conferences on the part of Christian leaders of the different nations more and more an intimate identification of interests and cooperation may be realized.

We earnestly hope that special measures toward this end may be adopted. While the fact that the so-called younger church, which is necessarily weak, lacks the ability to enter fully into this field will necessitate a one-sided assistance on the part of the older church for a time, yet as the younger church develops we believe there will evolve an equality of ability to cooperate. We therefore desire that we mutually strive to promote this end.

# Signed:

Rev. Wataru Saba	Presbyterian
Rev. Tameichiro Kanai	"
Acting President, Shiro Murata	"
Rev. Masue Kawazoe	"
Rev. Shinko Imaizumi	Congregational
Rev. Koji Suzuki	"
President Yoshimune Abe, D.D.	"
Dean Seishu Kawajiri	"
Rev. Seimei Yoshioka, D.D.	"
Rev. Teruaki Takahashi	Baptist
Rev. Kichigoro Kawamata	"
Rev. Teizo Kawai	Christian Church
Rev. Goro Fujisaki	Evangelical
Rev. Koji Aima	Universalist
Rev. Yoshio Ito	Free Methodist
Rev. Shozo Terao	United Brethren
Mr. Kikutaro Matsuno	Goodwill Through the Churches
Rev. Ken Takahashi	Omi Mission
Miss Koto Yamamoto	Y.W.C.A.
Miss Michiko Sembongi	W.C.T.U.
Rev. Saburo Yasumura	National Sunday School Association
Rev. Yasukuni Suzuki	The Friends Church
Prof. Soichi Murao	Newspaper Evangelism Association
Mr. Ko Oiwa	National Educational Council
Bishop Motozo Akazawa, D.D.	Executive Committee National Christian Council
Rev. Darley Downs	"
Dr. Yugoro Chiba	"
Dr. Kajinosuke Ibuka	"
Mrs. Tsuneko Gauntlet	"
Mr. G. S. Phelps	"
Dr. Gilbert Bowles	"
Rev. A. K. Reischauer, D.D.	"
Miss S. R. Courtice	"
Miss Elma Tharp	"
Rev. Michio Kozaki D.D.	"
Rev. Akira Ebizawa	Secretary
Rev. William Axling, D.D.	"



## THE NINETEENTH NATIONAL SUNDAY SCHOOL CONVENTION OF JAPAN

SABURO YASUMURA

Following the twenty-fifth year of the National Association, the Nineteenth Biennial National Sunday School Convention was awaited with much expectation. A marked increase of interest in the Sunday school work by many denominations, paved the way for the convention motto, "Youth (teen-age) for Christ."

The convention was held in Tokyo at the Chuo-Kaido, near the Imperial University, on the first three days of April. There were two hundred and fifty delegates from local associations, covering the whole field as far as Dairen, Formosa and Sapporo. The convention was called to order by the President, Dr. T. Yamamoto, the Dean of Waseda University and the hearty singing of that glorious hymn, "All hail the Power of Jesus' name," at half past nine o'clock in the morning. And after the roll was called and the recording secretary was appointed the opening service was conducted by the Vice President, Rev. Ukai, a member of the Board for twenty-six years (since the beginning of the association). A representative from Dairen responded to the welcome address of the President of the Tokyo Federation of the nine local associations organized by two hundred and fifty Sunday schools in the city of Tokyo.

After the congratulatory messages of several Christian and municipal bodies, President Yamamoto gave an address in which he pointed out the change in the world outlook and that the people need to re-discover the world through faith in God. And he declared that the Sunday school movement with new enlarged vision should be the key to help open the door for the new age. He concluded his speech with an exhortation that the delegates should work together in the spirit of unity to make the convention an opportunity to bring about such a new era.

The morning session was spent mostly in listening to the various reports and appointing various committees. The afternoon session was given over entirely for group discussions which were divided into three, local committees, superintendents, and teachers; and the following topics were studied.

1. Local Committees.

- (a) Greater outlook for the Sunday School Movement.

- (b) Activity program for the local associations.
- (c) Denominations' cooperation.
- 2. Superintendents.
  - (a) Re-organization of the church program for educational uniformity.
  - (b) Program for teen-age work.
  - (c) The teen-age in the rural Sunday School.
- 3. Teachers.
  - (a) Bridging over Primary School to High School in Sunday School.
  - (b) Christian Endeavour and Sunday School.
  - (c) Worship for the teen-age.

In the evening, we listened to two scholarly lectures given by Mr. I. Inoue, a graduate of Boston University, department of Religious Education, on "The Significance of Religious Education in Modern Pedagogy," and by Mrs. Kora, professor of the Japan Women's College, on "The Psychology of the Adolescent." Both were very enlightening to all the delegates as they were so closely related to the convention motto "Youth for Christ," and with discussion topics of the group conference in the afternoon.

The second day of the convention was Sunday and there was no business session. The delegates visited different churches where they observed Sunday Schools and attended church services, and attended in the afternoon the Children's Rally at Japan Youth Hall, where over three thousand Sunday-school children above intermediate grade were assembled. The reception supper given by the Tokyo Federation was a very grand and happy occasion with two hundred and fifty people in a large dining-room of the same hall. The churches in the city, turned over the evening pulpit to the cause of Religious Education and many of the delegates spoke at these services.

The third day was opened by a devotional meeting at 8:30 led by Rev. M. Kozaki. The business session following this, listened with great interest to the reports of the committees which resulted in approving (with a trifling change) the reports of both the general secretary and the treasurer, and approved the budget for the next two fiscal years with the total figure of Yen 16,800 for each year.

After the election of officers which changed but one member of each Board of Directors and the Inspectors, the chairman of the business committees reported that the committees approved the following two recommendations made by the group conference of the first day. (1) It is recommended in view of the general social and national situation and the mission of the Sunday school at the present age, a special effort should be made to win the teen-age boys and girls to Christ and His church; (2) that viewing the recent rise in the interest in Religious Education of churches and their relation to the association as one of the voluntary groups at the

present convention it is recommended that a special committee should be appointed to study the constitution of the National Sunday School Association as to the best form of the organization in order that the association may maintain its usefulness and proper relation to the denominational work.

These were both unanimously approved by the Convention and when Dr. Ukai asked for contributions as a token of their pledge for the Teen-age Campaign, every body made an offering.

The convention, in beautiful harmony and deep interest, came to the closing hour, and after a very timely speech by Dr. Yamamoto (relected as President of the Board of Directors) the whole delegation poured out their hearts in thanksgiving and earnest prayer for the new outlook of the Sunday-school in Japan. Thus the Nineteenth National Convention came to stand adjourned, looking forward to a very significant future as shown by the two resolutions adopted, namely: one for the forward and larger front line of the Sunday-school, and another for the intensive study as to how best the association may find herself for the highest usefulness and service for the entire interest of Sunday schools and through them of the Church in Japan.

When we think of the meaning of all this, we cannot help but feel God's wonderful grace, who permitted us to complete the task of Building our Ten Years Enterprise, partially as it is, in time for this critical time of change in both the world finance, and the Mission's "re-thinking policy," and made us ready to accept the challenge of the age with more confidence for the future. And not only that but He gave us the challenge to win youth, which is really the key to bring all the church forces into unity.

May God help us that we may be worthy of His grace and follow His guidance and put over that energy and wisdom for making a new era for Japan through the Japanese churches of Christ.

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## THIRTIETH ANNIVERSARY OF THE NATIONAL COMMITTEE OF THE Y.M.C.A. OF JAPAN

G. S. PHELPS

This month marks the thirtieth anniversary of the organization of the National Committee of the Japanese Young Men's Christian Associations. Suitable observance will be celebrated at "Tozanso," the Y.M.C.A. summer



conference near Gotemba, on July 19th during a joint meeting of the National Committee and the Student Summer School.

In July, 1903, the two independent National movements, the Student and the City, were amalgamated at a historic convention held at Arima. A photograph of the delegates present at that time shows the faces of such pioneers as Honda, Motoda, Ibuka, Miyagawa, Kozaki, Harada and Chiba. Niwa was the first Y.M.C.A. secretary and Fisher, Helm, Gleason, Hibbard and Phelps were the "foreign secretaries." Among others were Dr. Davis, Gorbould, Matthews, P. A. Smith and R. S. Miller.

As one looks back in retrospect he sees the Providence in that amalgamation of the two Christian youth movements, for within a year Japan was at war with Russia and the newly formed National Committee seized upon the opportunity to organize work for Japanese soldiers at the home bases and in Manchuria. This remarkable piece of Christian work brought a gift from T.I.M., the Emperor and Empress, the first gift of that kind to Christian work.

The National Committee has also performed notable service in other national emergencies such as the Osaka Fire Relief, in 1909, when 30,000 sufferers were helped; the Tokyo Flood Relief, in 1910; the China Famine Relief, in 1920, when over Yen 6,000 was raised; the work for soldiers in the Siberian Expedition, in 1918-1920; the Central Europe Student Relief Fund of Yen 6,000, in 1921; and the Earthquake Relief work in 1923.

The Japanese National Committee has also sponsored several building programs for student hostels and local Y.M.C.A.s which have well equipped the leading associations. It has pioneered in introducing modern games and athletics, swimming-pools, Boys' Work and camps. It brought the first world's convention of any kind to Japan, when the World's Student Christian Federation met in Tokyo in 1907, bringing a religious emphasis that has been of untold value to the entire Christian Movement. It has promoted Bible classes, religious meetings, discussion groups, Christian fellowship of youth, and timely Christian Literature for young men and boys.

In celebrating this anniversary the leaders of the Y.M.C.A. recognize that they are closing an era as surely as did those who met at Arima thirty years ago. But they also believe that they are facing a new era, greater than the preceding in need, in opportunity, in challenge and in urgency. They thank God for the past; they thank Him even more for the future!

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## CHRISTIAN LITERATURE SOCIETY NOTES

L. L. SHAW

NEW BUILDING.

As the scaffolding is now being taken down the fine proportions and excellent lines of the C. L. S. Building come into view and attract much attention on the Ginza. The Bible Society Building is finished in white tiling and the C. L. S. in ivory. As both the lines and colours of the two buildings are different they present a pleasing contrast.

Contributions from the missionaries continue to come in and the letters that accompany them show the great interest that all are taking in the building of a suitable headquarters for the production and dissemination of Christian Literature for Japan. Any gift, however small, that shows your interest in the new building will be appreciated.

NEW BOOKS.

*Reminiscences of Seventy Years*, (English) Hiromichi Kozaki, pp. 406, price ¥4.00.

This is the English translation, admirably done, of the Japanese original which has had such a wide sale. Every missionary must read this book which throws much light on the whole history of the Christian movement in Japan. Dr. Kozaki was one of the Kumamoto band and from that time on has been one of the foremost Christian leaders in Japan. His autobiography carries us through the great stirring days of Meiji up to the present time.

This book is well printed and attractively bound and will make an excellent gift for friends at home, especially now when Japan is so much in the limelight.

*The Christ of the Mount*, Stanley Jones. Translated by T. Kawai who has so well translated Dr. Jones' other books. This book will be found helpful both for Christians and non-Christians and as the author is so well known it will be warmly welcomed. It is in the press now. pp. 340, price ¥1.50.

*The Japanese Calendar Year*, (English) W. H. Erskine.

This is a translation of the book which is widely sold each year in Japan and which so largely determines the outlook and acts of thousands

of the people. To read it is to better understand the mentality of the ordinary people and to see how largely their lives are governed by superstitions from which they can be freed only by faith in Christ.

*The Japan Mission Year Book 1932-1933*, edited by Dr. Hennigar.

This issue is full of information on the current situation in Japan and should be sent abroad to all friends of missions, as it gives a clear and interesting account of the very difficult year through which Japan has passed and its reaction on the Christian movement here. This book is in the press and will be ready in June. Early orders are solicited. price ¥2.50.

### REPRINTS.

*New English Hymnal*. Compiled by L. C. M. Smythe and E. T. Iglehart. Price ¥1.00.

This English edition of one hundred well known hymns with suitable Bible readings and prayers is an indispensable equipment for all English Bible classes. It has proved a great favourite wherever it has been used.

*Holy Bible*. Annotated, pp. 2400, price ¥3.50.

This is a wonderful edition with excellent explanatory notes at the foot of each page, with twelve maps and with illustrations of the temple and of articles in daily use, at the back of the book. All Bible teachers should have this book and all who desire to understand more fully and clearly the meaning of the Bible will greatly welcome this very useful book.

### MAGAZINES.

One of the biggest tasks of the Society is the issuing and circulation of its magazines. Every month over 100,000 of these evangelistic papers are mailed to every corner of the Japanese Empire and to scattered Japanese all over the world. Mailing day presents a busy scene with every one busily tying up, addressing, and stamping these thousands of magazines. These papers now take the place of tracts and go everywhere to interest non-Christians and to build up the faith of Christians. They also serve as a bond of union and enable each church to learn something of the work of the whole Christian movement.

As the Kingdom of God Movement extends into this year it is of the utmost importance that the circulation of these magazines should be kept up for they take the word where the preacher cannot go and prepare hearts to receive the message.

*Kami no Kune Shimibun*—weekly, price ¥1.00 per year.

*Ai no Hikari*—monthly, price 30 sen per year.

*Sho ko shi*—monthly, for children, price 65 sen per year.

The N. C. C. has made a proposal to the Society to issue a *new magazine* on Christian Thought. The aim of such a magazine would be



to present articles on modern Christian movements and thought in an interesting way so that young men and women in colleges would understand what Christians think in regard to some of the great topics of the day.

The committee received the proposition very favourably as the need for such a magazine is felt in every college and amongst all those who are dealing with educated men and women. As Japan also has no dearth of able Christian writers such a magazine could maintain a high standard. The one difficulty is funds and the committee agreed to endeavour to explore ways of finding means to inaugurate and carry on such a magazine.

A striking feature of the work of late is the number of English MSS which are being submitted to the Society for publication. This is a promising field for work as every such publication helps to link up readers in the home land with Japan. Every book in English which shows some phase of Japanese thought or life aids greatly in developing international understanding and so promotes world fellowship and world peace.

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## OSAKA NEW LIFE HALL

JOHN C. MANN

Mr. Murray Walton had long wanted to extend his advertising to one of the big Osaka dailies and had enlisted the assistance of an interested supporter in England to the extent of a hundred pounds a year for three years. His first idea was to organise a branch of the Seikokwai New Life Hall in Osaka as had been done elsewhere; but the diocese, though sympathetic, was unable to shoulder the responsibility and an Osaka office was too big a demand upon the resources of any one mission. Eventually, as the result of several visits paid by Mr. Walton and Mr. Murao, it was decided to start work on a co-operative basis under the name of the Osaka New Life Hall. The scheme has the support of Anglicans, Baptists, Methodists and Presbyterians and there is good reason to believe that others would be glad to co-operate if present conditions made it possible for them to undertake a share of the expenses of the enterprise. Dr. Foote was able to put an excellent room in the old mission house at the disposal of the organisers for a very moderate rent. This had the special advantage that he could keep in constant touch with the work of the Hall as his own office is in the same building.

Activities commenced from May of last year. Previous to this a clerk had been secured and sent to Tokyo for study of the methods and materials used in one of the old established offices. He seemed to be brimful of ideas himself and to be a man of ability but, for reasons which we have never been able to fathom, he practically abandoned the job after a few weeks and we had to find a successor. We now have a man who does much more than the routine work of the office and enters very fully into the whole life of the Hall, producing much of the literature and corresponding with the applicants in reply to their special enquiries.

The O.N.L.H. does no advertising on its own account but receives its share of the applications that come in response to the advertisements inserted in the Osaka Mainichi by the Japan Christian News Agency. Hitherto these have appeared weekly but the cost of advertising is heavy and, at the instance of the O.N.L.H., the insertions are now to be fortnightly. The office is responsible for a gradually increasing area which now includes, amongst others, the prefectures of Osaka, Kyoto, Hyogo and Nara. The advertisements offer literature in return for a fee of ten sen and a book by Dr. Kagawa as a free gift. The requirement of a fee naturally deters those who are merely curious or out to get something for nothing and so reduces the number of applications; but there is no doubt that those who do apply are to some extent in earnest and the proportion of those who go on to join the New Life Society stands high. The figures for the first complete year were 1,775 and 1:4 respectively; while more recent figures bring up the proportion of members to nearly ten per cent of the applicants.

We have had the privilege of using the Seikokwai magazine "New Life" with the substitution of four localised pages for corresponding pages of detailed news in the original. The directors take turn in writing a special article and the rest of the local space is occupied with lists of new members and of books added to the lending library, together with other office news.

In this article there is no need to go into details about the nature of the applications for these are indeed true to type. They reveal the depth of the need of the human heart, the demand for strength to meet present day social conditions and a wistful hope that Christianity may supply the solution of their difficulties. This is written, rather, to introduce the Osaka New Life Hall to the readers of the Quarterly and to enlist their prayers and sympathy for our special difficulties.

We carry a larger budget than subscriptions really justify; for times are bad and not all the groups can take a full share in the cost of the work. The happy fact that the original gift which made the scheme practicable was in sterling and that the instalment for the second year was remitted in depreciated yen currency has helped to keep us more or

less solvent. Anyhow, our good treasurer never lets us despair but contrives to keep us close to a balanced budget.

The interdenominational and international fellowship in this further experiment in co-operative work has meant much to those who are working happily together. But the work of following up the applications and of leading the members of the New Life Society is bound to suffer from the fact that no one person in particular is responsible. The eight directors, one missionary and one Japanese friend from each of the four groups, are all busy men and some of them can give little time to the work save that required for attendance at the monthly meeting of the board. As mentioned above we are happy in having a clerk who takes an interest in the follow-up and this goes a long way towards making the work really worth while. He has organized two successful gatherings in the office for local enquirers and from time to time we have the satisfaction of receiving grateful thanks from those whom he has put into touch with their local churches. Some have already come to believe in the Christ in whose name the adventure was begun.

## TEMPERANCE AND PURITY NOTES

### *Law Enforcement Week.*

From April 1-7 all over Japan Law Enforcement Week was observed this year for the second time. Many prefectures cooperated with the N.T.L. in urging the better observance of all laws with special stress on the Law Prohibiting the use of Alcohol to Minors.

April 1st being the opening day of the National Conference of the N.T.L. the first session was devoted to an inaugural ceremony for Law Enforcement Week and to a Memorial Service for Hon. S. Nemoto who was the father of the Minor's Prohibition Law. On the 3rd Mr. Minagawa, Vice-minister of Justice spoke over the radio with national hookup, with special emphasis on the Minor's Prohibition Law.

### *Annual Conference of the N.T.L.*

This Conference was held April 1-3 in Kochi City, the first time in Shikoku. At the opening session representatives of the Educational, Justice and Home Departments of the Central Government read greetings. The





Conference of Workers in the field of Newspaper Evangelism at Omi-Hachiman.



Governor of Kochi Prefecture and the Mayor of the city attended in person and gave congratulatory addresses. At a Welcome Dinner to the delegates given by Kochi City greetings were given from many influential bodies of the city.

Discussions took place on the policy of the N.T.L. in this time of national emergency and also on the campaign for a 25 year law. Messrs Maruyama and Eto, both members of the Diet reported on the work in the Diet and stressed the growing opposition of the liquor interests. Reports showed that there are now 3,218 societies affiliated with the N.T.L., an increase in the year of 517. There are 17 all-dry villages and 106 others partially dry. A grand Demonstration was held when over 1000 members of the N.T.L. and children of the city marched carrying flags across the city to a park where a great mass meeting was held.

An evening mass meeting was held in the Assembly Hall of the Middle School, addressed by Mr. H. Nagao, Dr. Morooka, Miss Moriya, Mr. R. Hayashi and Mr. Eto, M.P.

Prizes were awarded as follows to the societies making the greatest during the year,—1st, Fukuoka, Mitsuitagawa, a society of coal-miners, with 3,500 members, 2nd Kofu, 3rd Yokohama.

A new department was added to the work of the N.T.L. this year, a Women's Department. There are already affiliated with the N.T.L., some 67 women's societies. It was decided to seek to organize a women's section in each Temperance Society throughout the country. A strong Committee was appointed to work this out,—Mrs. Sakamoto, Mrs. Nishikawa, Miss Moriya, Mrs. Kora, Mrs. Takeuchi, Mrs. Hoashi, and Miss Hayashi Utako. The next annual meeting is to be held in Fukuoka.

### *Foreign Auxiliary.*

The Foreign Auxiliary now numbers 90 paid members. One member is securing 850 copies of the pamphlet on Japan's First Dry Village for distribution in every school, seinendan and in his prefecture.

### *Nishi Honganji.*

Buddhism, which according to the original and fundamental principles of Shaka, should have been from the beginning strictly an anti-alcoholic religion, got mixed up with the world,' to quote a good Buddhist brother, and has not stood for temperance. In view of that fact it is of wide interest to learn that when the new head of the Nishi Honganji sect, which is the largest and most influential sect in Japan, was recently inducted into his office, at his own direction, no sake was used whatsoever. This has set a new precedent in Buddhist circles.



*More Liberty for Women of the Licensed Brothels.*

The Movement for the Abolition of the Licensed System of Brothels has made really phenomenal progress during the last six years. In that period no less than thirteen prefectural assemblies have voted to abolish the licensed quarters. Iwate Ken and Miyazaki Ken are the latest to take this step. The movement is organized in 37 different prefectures. And now comes the announcement from the Home Office of the promulgation on June 12th of an order which will give a large measure of liberty to the women hitherto confined to the segregated districts. At present there is a law to the effect that no licensed woman may go outside the segregated district without informing the police of the fact. From June 12th this law is to be rescinded. Details are not known as yet, but it is possible that they may be allowed to stay over night at home or with friends. Whereas at present a licensed woman may be known by style of hair-dressing or by kimono it is probable that this distinction will be done away with. These and all other details are left to the police department of each individual prefecture. It will not be all gain to have this body of women free to come and go at pleasure and the local police will have to watch developments very carefully. Among other proposed rules is one to make it a misdemeanor for one of the women to ply her trade anywhere but in the one house in which she is registered. But while all will not be gain it is a great step in advance that the liberty of the women is being recognized. It will now be very much easier for them to seek freedom from the brothels, and it will probably mean that the licensed system itself will become impossible of operation. The keepers say they will send a guard with each woman when she goes out, but in practice this will be found to be impossible.

The Abolition League is now seeking to have the law changed so that a girl to whom a keeper has loaned money may *not* be employed in his brothel. If this passes it will cut under the whole system by which the girls are enslaved.

*A New Organization.*

On June 16th the Inaugural Meeting of the "Fujo Baibai Boshi Kyokai" (Association for the Prevention of the Traffic in Women) is to be held. This association has secured as members some high officials of the government and will have great effect in the future of the Abolition Movement. It is significant that the attitude of government officials has greatly changed during the past two or three years.





MRS. OCHIMI KUBUSHIRO

Author and heroine of the book—"Who are you?"



UTAKO HAYASHI



## BOOK REVIEWS

### A Best-Seller among Japanese Books this Year— It's Author and Heroine

*"WHO ARE YOU?" Written in Japanese. By Mrs. Ochimi Kubushiro, published by Makiguchi Gomei Shoten, Osaka.*

Before introducing this wonderful book, to the English Speaking public, I must say a few words about the author, Mrs. Ochimi Kubushiro. If I tell the fact that she is of the same lineage as Madam Yajima, being a niece of the Hon. Ichiro Tokutomi, one of the greatest writers of present Japan, it may give you some idea of who and what she is, and can be.

After finishing her education in the Joshi Gakuin, Tokyo, she went over to California with her parents, who went there to carry the message of salvation to the Japanese residents on the western coast of the United States of America. Having received further education in Berkley, she graduated from the Pacific School of Religion and was given the degree of B.D. She married the Rev. Mr. Naokatsu Kubushiro, a fellow student at the college. Later she accompanied her husband and children back to Japan and after a few years of church work she was asked to serve in the Women's Christian Temperance Union as general secretary and has been carrying on this most strenuous type of work for the last seventeen years. She fills an important place among the women of this country, and she is quite a well-known writer. She is a valued worker and leader in suffrage work as well as in the Anti-Vice Movement. She is closely connected with Miss Hayashi, the heroine of the book "Who are You?" and she gives you a graphic description of her life.

"WHO ARE YOU?" opens with a scene depicting the early Christians of this country trying to keep Christmas Day, so wonderful yet so new to them. The young man who seems to be the leader of this group, which is gathered together to celebrate the birth of their newly found Lord, is Mr. Katsunosuke Kobashi whose strong Samurai spirit imbued with Christianity, had a profound influence on the heroine of this story. Mr. Kobashi came from an old family of retired Samurai, something like the Yeomen in England. His father died leaving a wife and five boys, and

being the eldest son, he naturally had a very important position in the family. In spite of this, he took to drink early in his teens, and when he started to study medicine in Tokyo, he found, to his horror and dismay, that he was a consumptive.

His life was entirely changed after he became a Christian and he was baptized by Bishop Williams. His delicate health added fire to his inner soul, and his desire to serve the Master during his remaining life made him give up all—his ambition, his worldly goods, and his name. When he decided to give all for the Master his first way of giving expression to his sincere love was to go out and preach the Gospel. Later he was obliged to go back to his home in Akao in the province of Harima (renowned as the feudal province of those forty-seven Ronin) on account of his mother's illness which finally ended in her death. He made up his mind to bring this little village of Akao to the feet of the Master. In spite of severe persecution, not only by the villagers but even on the part of his own kith and kin, he and those of his brothers who were devoted to him kept on working to win souls to Christ.

March 1st, in the twenty-third year of Meiji, is a date to be remembered in connection with two people in this little story, because on this day was founded the Haku-Ai-Sha (the House of Benevolence) for the care of poor orphans.

Even before this great event in the history of social welfare work in Japan, Miss Utako Hayashi's life seemed destined to be close to that of Mr. Kobashi. It was through his influence that the soul of this great woman was awakened to the light of Christ's love and redemption. Utako, whose father took special interest and pride in her, left her home in Ono, Fukui-Ken, with a burning desire to make a name in the world so that the old name of her ancestors might be honoured while she was made more fit to support her father's family. She was married to her cousin after graduating from a local Normal School where she was known to be one of the brightest of all the students, and was once given the honour of making a little speech in the presence of His Imperial Majesty when the school had the privilege of receiving an Imperial visit. However, her married life was almost too short to be recorded. For some unavoidable family reasons this young couple had to be divorced from each other and a child was taken away from its young mother when it was only fifty days old. As a result the child died for want of its mother's care.

Now Miss Hayashi knew that, having once been married, according to the tradition of her class and race she ought never to marry another, and this deep-rooted idea of loyalty to one and only one helped to make her a good and loyal Christian woman. Bishop Williams now appears in her life, as after the death of her baby she entered Rikko (the Tokyo Episcopal School). It was he who found her a position soon after her arrival in the

Capital and it was also he who helped her all through her work in building up the Haku-Ai-Sha. When she heard the call to give up herself to the Lord she prayed thus:

"Oh, Lord, I thank Thee for opening my sinful heart and making me see a new path before me. Heretofore my one hope and desire was to sacrifice myself for my own father and his family, but now I pray Thee to take me and use me for my God, my country, and the society I live in. Should sorrow and want be my lot for the future I shall gladly accept my portion if it be Thy will for me. Lord, do Thou open my eye and my ear and let me clearly see the path which Thou wilt choose for me, and hear Thy voice which tells me how to go on in this life of mine. Amen."

It was certainly this prayer of hers which opened the way, not of peace and prosperity but of thorns and trials for her. It was at one of the Church services she first met Katsunosuke Kobashi. From the very beginning of their friendship Mr. Kobashi was strangely drawn to her and she to him. The two God-chosen vessels knew each other's worth unconsciously, and called to each other for help and understanding. It is likely that the ardent young man could have gladly claimed the hand of her who was his heart's desire, but he saw clearly what was lying in her heart, that she would never consent to marry again. Yet he also knew that the one person who would understand him and carry on the hard work he was starting was Miss Hayashi, and no one could fill the place as she could. Therefore he never gave her an invitation to come and share his work until he was positively sure of his own mind and that it was the Lord who had chosen her to fill that difficult place.

Miss Hayashi's unspoken love for this pure and great soul and the fiery ambition to do some definite work for the Crucified Lord, led this young woman of twenty-seven to leave behind her own career as a successful teacher, her own home where her father waited her home-coming—in fact everything she loved and lived for until that call which she heard so definitely, and went over to Akao during the absence of Mr. Kobashi on his trip to Hokkaido. After six months' pleasant but difficult work as housekeeper, teacher, mother and a servant of all work, she had to drink the bitterest cup of her life's sorrow in the death of Mr. Kobashi. The responsibility of carrying on the work was laid on the young shoulders of Jitsunosuke, one of the younger brothers of the deceased. The founder of the Haku-Ai-Sha left his mantle to his brother and prepared the way for his successor, who was then only a young lad of eighteen.

Yet the duty of a mother and a guide was left in the hands of this young woman. She had never been trained in house-work as her father always treated her as if she were a son and gave her as much education as possible for girls to receive in those early days. We can imagine how



hard it must have been for her to go into the kitchen to cook and to wash clothes and to sit up night after night, mending and sewing, for the orphaned children.

Besides all this, she had the responsibility of nursing Mr. Kobashi in his last illness. Indeed her lot would have seemed hard to anybody, but it must have been a delight to her in one sense, to wait on the one whom she loved in her heart of hearts and would gladly have married if she did not consider herself a married woman. But the life that awaited her after the passing away of the founder and father of the Haku-Ai-Sha was still more bitter. All the property which the deceased had wished to give for his life work was claimed by the second son of the family, and the young Jitsunosuke, with the help of Miss Hayashi, had to go and seek a new home in Osaka for the work that was entrusted to him. When the two with four orphans entrusted to them, left for Osaka they had only ninety-five yen which was given to them as payment for the house which they were allowed to sell.

The home that awaited them in Osaka was one loaned to them by Mr. Awa, an old friend of Mr. Kobashi. Here again must be mentioned the unceasing kindness of Bishop Williams who helped them to raise funds to buy a piece of land, and gave them a large house which he had moved to Osaka from Tokyo. But this was about five years after their coming to Osaka, and the life of privation, hard work, confined quarters, with the number of children increasing, did not weaken the faith of these two Christian workers. Miss Hayashi's own work in connection with the orphanage was carried on for eleven years, and when she found a suitable wife for her adopted son Jitsunosuke, she laid down her responsibility as the Mother of the Institution and quietly took the position of "Grand-mother." She still keeps her weekly duty, or rather pleasure of visiting the Haku-Ai-Sha with bags of sweets for the waiting children, and joins them in their Sunday worship.

Miss Hayashi's interest in temperance work dates far back to her days in St. Margaret's School. When she saw her chance of going into this social reform work, she went right at it with faith and courage. She raised funds for many different enterprises, but the one which will stand longest will be her effort in raising a hundred thousand yen to have the Osaka Women's Home built. She has been abroad several times; to raise funds for her various enterprises, to carry the message of Christ to Japanese in foreign countries, or to attend some important international conferences.

Through their joys and sorrows, in all their works and plans, the one book they loved and depended upon was the Bible, and their source of power and courage was prayer and their unerring faith in the love of Christ and their ardent desire to walk in His steps. The beautiful life of

these two unmarried, yet united in soul, speaks to us very strongly about what the Spirit of Christ has done for our country, particularly this can be seen when His love inspires those who were nurtured according to the old Samurai spirit of Japan. The spirit of complete sacrifice and surrender can be found where the heart has been taught through the years what it is to give up *all* for your Master and Lord.

Who can say, after reading this wonderful story of faith and self-denial, that the early missionary work was a failure?

TSUNEKO GAUNTLET

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*A STUDY OF JESUS' OWN RELIGION.* George Walter Fiske. \$2.00. pp. 360+XVI. Macmillan, 1932.

This reviewer assumes that a body of readers like that of this periodical is primarily interested in a book's practical value for one's own religious thinking, and also in its helpfulness in one's own classes—after, of course, passing through his own digestive mill. This book has, in his opinion, sufficient of this practical value to warrant this review.

As in the case of every creative genius the world has given birth to, Jesus was the child of his environment. Had he not been we should have had no Savior. For there was only one race, with its own peculiar spiritual culture and degree of spiritual attainment, that could have given birth to the supreme spiritual genius of the ages. This fact forms the background of PART I, which is entitled "Growing Experience" by Dr. Fiske (professor in the Oberlin Graduate School of Theology; author of twelve books).

The ten chapters of PART I aim to show how Jesus was influenced by his environment: as a Jew, son in a religious home, as a frequenter of the synagogue, as a worker with his own hands, etc. They also form a very suggestive picture of the lad as he *grew*: in wisdom and in stature and in favor with God and men.

PART II, entitled "Revolutionary Ideals," shows what Jesus found as the ideals of his contemporaries, and places in contrast with these what he himself wrought out of his own living and thinking as the ideals to take their place. One stands in awe anew as he grasps the immensity of the moral and spiritual distance covered at one stride by this, "the world's supreme spiritual genius." In the twelve chapters of PART II, in a simple yet forceful way the great creative teachings of Jesus are set forth; the value of a human being, "the spiritual might of the childlike," "the subtle potency of kindness," righteousness, prayer, forgiveness, the dignity and

value of manual labor, service, neighborliness, true greatness, and those other world-transforming ideas. One of these chapters he calls, "The Religion of the Golden Rule."

In PART III, entitled "Creative Convictions," the first five chapters have to do with this Golden Rule as applied to various phases of the modern world, notably the industrial and economic features. Indeed, the whole of this last part is concerned with the application of Jesus' religion to our present world.

Recent literature has contained many more striking, so-called "epoch-making," volumes. But few have been the books that can be made so helpful to one's self and so usable in one's classes. No attempt is made to be epigrammatic, yet there is sentence after sentence, whole paragraphs even, that one wishes to give verbatim to his classes.

The title is discriminatingly chosen: it is religion rather than the theology or teachings of Jesus that is presented. On the economic and industrial aspects Prof. Fiske can not be accused of too great force. As compared with Eddy and Page the treatment is mild; yet it is perhaps adequate, and for certain types of mind will come with the greater force for being understated.

Naturally no one will agree with all the details of the way in which Jesus was influenced by the life about him. Yet we have scripture for it that he *did* grow; and the present work is of great value if the statements are taken as suggestive points of departure in one's own thinking. And the value of any book lies in its ability to provoke in the reader reactions to the points raised. One feels after reading it that he has come to know his Master better.

CHARLES M. WARREN

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*THE RELEVANCE OF CHRISTIANITY, By F. R. Barry, Fellow of Balliol College, Oxford, and lately Vicar of St. Mary's, Oxford. 310 pp. Nisbet and Co. 10/6d net.*

The Christian is in the world but not of the world. The impression left after reading Mr. Barry's book is that he would emphasise 'in the world' when speaking to traditional Christians, and 'not of the world' when speaking to the educated humanist critic of Christianity. This book is one of the most outstanding religious books published recently in England. Mr. Barry is seriously grappling with the problem which lies before Christian believers of facing the general educated public of today. Perhaps the traditional Christians are liable to underrate the force and value of



the challenge made to them by the humanist view of life, which the author estimates is held by at least half of the educated world. The modern humanist cannot be satisfied merely by a repetition of the traditional belief, and the offer of solutions which have satisfied a by-gone age. Yet the world needs Christianity.

Mr. Barry gives a masterly analysis of the present situation, which his position at Oxford makes him well able to do. The younger educated people of today have little use for Christianity, not because they do not think it is true, but because, even if it be true, they cannot see its application to the world in which they must live. What is at stake is not merely the truth, but the relevance of Christianity. 'Why shouldn't I?' is the question they ask, and the traditional answers supply no adequate reply. The ultimate appeal is to the New Testament, but we must be warned about the method of using that appeal. It must not take the form 'What did Jesus teach? It is simply not true that we can find a text or a saying of Christ to fit every modern situation. The life of Christ was lived in circumstances completely different from our own, and vast spheres of modern life are not envisaged in the New Testament. But this does not detract from the authority of Christ for us. Greatness consists less in width of experience than in renunciation for the sake of a great concentration on some one aspect of life. We see that for Christ, this great concentration which ran through all His life, but was especially marked at His Temptation, was a concentration on the Supernatural Will and Purpose of God—an ultimate standard beyond and above humanity, bursting in from above. It is this Supernatural Will and Purpose of God which was revealed in Christ which is the only sure guide and authority for the world at any time. But it is to be worked out in co-operation with secular thought and sciences, in very varying ways, and circumstances such as it was beyond the scope of the New Testament to predict.

Christianity is fundamentally supernatural and frankly ascetic. Man was made for God, both for time and eternity, and no philosophy or ethic which ignores this double aspect of man's nature can give an ultimately satisfying solution. There is always a tension between these two aspects in Christianity, but it is a tension which is true to man's nature. The world cannot find a meaning in life. Naturalism and humanism have brought great freedom in their train, and at first they seemed to have a new gospel for the world—an optimistic confidence in the essential goodness of the world. But they have been tried before and have always ended in something unnatural and less than human. There is no such thing as automatic evolutionary progress. To tell a man to act according to nature seems generally to result in something less than nature. Humanism, however idealistic, is in practice the setting up of humanity upon the throne of God, and self-worship is rarely an inspiration to true progress

There is today in the world an underlying suspicion about all humanistic thought, that it all leads to nothing and is vanity. The modern world needs a God who can save it from itself.

On the other hand, religion equally needs the secular element as the material of life within which it works. Without the secular element, religion becomes a mere pietism, a danger of the present day owing to the divorce of ordinary Christian thought from the ordinary working world. The secular elements are of value in themselves, and religion, while supplying the motive of life, must respect their independence, and allow each its own province. We have seen the dangers of religious dictation to the secular sciences. A Christian doctor may apply his science in a Christian manner, but the science of medicine is free.

The second section of this book consists of brief applications of the double principle of Christian ethics to certain pressing modern problems. Mr. Barry applies it to the question of the relationship of the community and the individual. The state exists that the individual may enjoy, in community, free development of all his being. The democratic secular state destroys privilege that no individuals may have unfair advantages over others, but in doing so, it accumulates legislation which in turn curtails liberty. Democracy has followed its own logic until the world is rapidly losing individual liberty in dictatorships. The modern secular state is absolute. There is no breaking the vicious circle except through the acknowledgement of the supernatural God, alike for the individual and the state. The state which appeals to something beyond itself—to the authority of God, is capable of self-criticism, and therefore permanently secures a measure of liberty to its subjects.

Mr. Barry's views on another pressing problem of modern life are worth quoting at some length. He castigates the 'romantic' idea of marriage and sexual life as responsible for the present rejection of Christian standards on this matter. The romantic idea of love is not Christian; it is an illusion, as the humanist world is beginning to find out but dare not yet confess. It was startling to the reviewer to learn that "the preacher's appeal to the 'Knightly ideals of chivalry' points the young to a highly dubious precedent. The fair lady to whom the knight owed fealty was in fact often some other man's wife!—Marriage in mediaeval society, was a matter-of-fact business arrangement: 'love' was a fiction of courtly society. The romantic appeal consisted in just the fact that it was illicit and unattainable. "Love, in the sense of romantic literature, is a rapturous moment of exaltation, succeeded by either remorse or boredom." "It is wrong, not because it is not 'respectable,' but because it deals in illusions, not in facts." "Love is self-giving of the whole man, and therefore it must involve some inhibitions upon the crude impulses of some parts of him." "Love as Christianity understands it is a thing that grows through

mutual companionship, shared interests, and common sacrifices, into a union of personalities." It is this love which Christianity has as its object in maintaining a strict view of the sanctity of marriage.

It is not possible here to give an adequate impression of this thought-provoking book. Though written in England for English people, it is a book which clarifies the issues which face the Christian Church in all countries, in meeting the challenge from the educated world of today.

S. C. WOODWARD

*THE GOLDEN SEQUENCE; a Fourfold Study of the Spiritual Life.*  
By Evelyn Underhill, Fellow of King's College, London. Methuen  
and Co., Ltd. 1932. 193 pp. Cloth 5 s.; paper boards 3 s. 6d.

A new book from Evelyn Underhill (Mrs. Stuart Moore) is a glad event for those who already know her either through her writings or through the devotional retreats which she often conducts in different parts of England. Last year's book is one to read slowly, as the reviewer was happily able to do during a long voyage, taking only a very few pages a day, for almost every sentence contains rich material for thought and prayer. Few other writers have such power to lift us into the eternal world of Spirit and show us its glories, while never losing touch with the actualities of our present limited human nature and environment. It is a joy to escape from the half-faiths and "earthborn clouds" of which we have too much within and around us on the lower levels, to the exhilarating atmosphere of that more truly spiritual life, where all the saints are marvellously at one in their experience and witness, though for some of us, unacclimatised souls, it may be a little difficult to breathe, as we climb to unwonted heights.

The title of the book, "The Golden Sequence," is derived from the name of the old thirteenth century Latin hymn ("the noblest of all Christian hymns" according to Evelyn Underhill), the "Veni Sancte Spiritus," well known, "in a somewhat pedestrian translation," as "Come, Thou Holy Paraclete." In these studies its music is always present.

"Veni, Sancte Spiritus,  
Et emitte coelitus  
Lucis tuae radium.

"That humble invitation and that acknowledgement of our human incompleteness, is the beginning of the sequence through which the soul's transformation is accomplished.



Da perenne gaudium

is the end. Come. Thou Holy, pour out in our dim lives the steadfast radiance of the Living Perfect. Give the perennial joy of those whose separate action is lost in the eternal act of God. Between these terms lies the whole rounded work of Spirit in and upon the plastic human soul."

The four sections of the book bring out the fourfold relation between the created spirit and that Spirit Increate: the first, SPIRIT, dealing with the Divine side, the next, SPIRITUAL LIFE, with our response, while the two remaining ones are PURIFICATION and PRAYER, the means without which our destiny as spiritual beings can never be fulfilled. Little is said, except by the way, about fellowship and service, but the writer anticipates objections by explaining in the preface that "the subject of the book is that essential life, out of which real fellowship and service must proceed; for these are not the essence but the expression of the spiritual life in man."

The chapter on Creative Spirit contains a beautiful interpretation of the old stone carving reproduced as frontispiece. "There is on the north porch of the Cathedral of Chartres a wonderful sculpture of the creation of Adam. There we see the embryonic human creature, weak, vague, half-awakened, not quite formed, like, clay on which the artist is still working: and brooding over him, with His hand on His creature's head, the strong and tender figure of the Artist-Creator. Creative Love, tranquil, cherishing, reverent of His material, in His quiet and patient method: so much more than human, yet meeting His half-made human creature on its own ground, firmly and gradually moulding it to His unseen pattern, endowing it with something of His own life. It is a vision of the Old Testament seen in the transfiguring light of the New Testament. The *I will* of an Absolute Power translated into the *I desire* of an Absolute Love; awful holiness reaching out to earthly weakness, and wakening it to new possibilities. Now this situation is surely the situation of all living souls."

In another chapter there is an exquisite saying about God's work on the soul—one which we in Japan ought to be well able to appreciate:—"If the lovely natural scene is like a great fresco where we see the breadth and splendour of the thought of God, the soul is like a little bit of ivory on which the same Artist works with an intimate and detailed love."

When we read, "Deep in every soul there is a little chamber, where great stillness reigns and the torrent of succession seems to cease," we cannot help remembering Evelyn Underhill's own poem, "Introversion," especially the verse,

"What do you find within, O Soul, my Brother?

What do you find within?

I find great quiet where no noises come.

Without, the world's din:

Silence in my home."

Like all the writer's books, this one abounds in interesting quotations, often from little known writers. For instance, "Every human being, says Péguy, represents a 'hope of God'". Or, "His Spirit comes to us, as Caussade said, in 'the sacrament of the Present moment.' Joy and pain, drudgery and delight, humiliation and consolation, tension and peace—each of these contrasting experiences reaches us fully charged with God." Or, "Only a very loving self-oblivion can follow the hard counsel of St. Francis de Sales, and 'refuse to be troubled because we are being troubled, or disquieted because we are unquiet.' Yet those who love much think little of the weather. Even though the further outlook be unsettled, and the visibility far from good, they are always ready to go forward 'with the wind and rain in their face'.....His (Christ's) steadfast will and perfect love accepted evenly that which was uneven, and went without reluctance from Hermon to Gethsemane." And lastly, "'May Thy treasures be laid open to me,' said St. Ethelwold, and my mind laid open to Thee.' We only give, or want to give, because He gives first; are only driven towards Him because, as the old mystic says, He already 'has His sail in our ship'".

AMY C. BOSANQUET

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*THE MEANING OF LIFE, WILL DURANT. 144 pp. Ray Long & Richard R. Smith, Inc., New York, 1932.*

In the summer of 1931 Mr. Durant sent a letter to leaders in many varied fields of activity and asked them to answer the question as to what the meaning of life was for them. As people who have "lived as well as thought" he asks that they tell 'what has kept them going, what their source of inspiration has been, what is the goal of their toil, where in the last resort, their treasure lies.'

He starts the book as if for a debate by showing first "the case against the worth and significance of human affairs." He acknowledges that he wishes the reader to be disturbed by the challenge. The doubts in the mind of other thinkers are sincere and worthy of serious consideration.

The major part of the book is given up to the replies from leaders of business, sport, politics, education, literature, philosophy, and religion. While Mr. Durant seems to take a kind of comfort and satisfaction from those replies that show a belief in a mechanistic force as the ruling power, still the frank revelations of motivating power and ultimate treasure show a general leaning towards what is expressed by the poet John Cowper Powys: "Personal experience of the mystery of Nature and the mystery of Life brings back faith in the freedom of the will, faith in the powers of

the soul, faith in the mystical interpretations of existence." Mr. Durant comes back with the comment that a poet "cannot be expected to accept the harsh decrees of a materialistic philosophy."

The critic Mencken is vivid and humorous, but he flaunts his materialistic philosophy too evidently to be convincing or even to make one think he has convinced himself.

Charles Beard sums up his philosophy as follows: "The good life—an end in itself to be loved and enjoyed; and intelligent labor directed to the task of making the good life prevail."

Ernest Dimmet answers Mr. Durant by telling him that his pessimism may be due to the fact that he seems to be a Fundamentalist in Science. "You should never have called science truth as you seem to do in your letter. Your scientific certainties bred pessimism; more mistrust would have saved some hope and there is no hope without an admixture of faith.....Your letter expresses dissatisfaction too violent to last."

This is a book to cause the reader to pause and take account of his own answer to this vital question, to look steadily for the things that count in the earnest life.

GRACE H. STOWE

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*VENTURES IN SIMPLER LIVING. By D. J. Fleming. 166 pages. Price \$1.00. Issued by The International Missionary Council, New York City.*

Great social changes are developing, and he who would keep pace with such limited issues as may be within his individual reach of his group, toward the making of a better social order. Such is the subject matter of this little book, which sets forth in awakening and even challenging form the efforts of individuals to break down the social and economic barriers which so often seem to hedge in the Christian worker in his attempt to reach the hearts of the people about him. These isolated adventures in simpler living in Japan, Korea, China, India, and England are not gathered together for the sake of propaganda, the author takes pains to make clear, but simply as an inquiry for the benefit of those who are, with many heart searchings, seeking some better way to be a friend to man. Such constructive suggestions as are herein shown should be helpful to any who are seriously concerned with the economic and social relationship of the Christian worker to his work.

A representative attitude among many who are yearning for a solution of this difficult problem is found in the words of a missionary in China whom Dr. Fleming quotes. He says, "I happen to be living in China.



All around me I am confronted by the direst poverty.....Two million people are said to have starved to death in Shensi alone during the past year, and another two million are even now starving beyond hope of aid. And here I sit, warmed, well-fed, and well clothed amidst this appalling misery. And I have the unspeakable audacity to represent Jesus of Galilee who died on the cross that others might live. But for me the situation is completely reversed, for these hundreds of thousands toil and die that I may live, and the food that I eat is actually snatched from their very mouths....."

There are many motives leading people to venture in simpler living. These impulses toward a better social order the author discusses quite fully. He lists them under five heads, "a sense of responsibility as individuals, a development of social imagination and intelligence, a fresh appreciation of the nature of Christianity" as a stimulant to "progressively unfolding insights," and the "impulsion for professional efficiency." On the last point of identification with the people for the sake of closer personal contacts, Dr. Fleming points out the danger of creating a dependent or "slave mentality" among the people if the missionary possesses much more of this world's goods than they, and also the danger of too elaborate equipment in the work carried on. When an effort is made toward local support the reaction of the people will be to feel that they may as well keep their little since the luxury of the missionary suggests the wealth behind him. Why would they attempt to support such an elaborate piece of work when the missionary is sent back from each furlough laden with luxuries which none of them can ever hope to possess? Let the home board continue to care for the enterprise.

In this connection Dr. Fleming describes three "planes of living"—inadequate, intermediate and luxurious. Of the last named he reveals the handicap resulting from spacious homes in mission lands. "We cannot avoid the question," he says, "'How does my action as a spender of money and as a user of wealth affect my neighbor?'" The person who is enjoying a luxurious scale of living, he adds, does not choose to forego his luxuries because they are bad, but because there are not enough to go around and others must suffer from their lack. Herein lies a serious ethical problem. How much luxury may one individual demand without making it impossible for others to have necessities? It should become a matter of conscience when excessive demands on the part of one person become a drain upon "the total resources which are not yet sufficient to supply the needs of all."

Dr. Fleming records some group as well as individual experiments, and offers many practical suggestions regarding the Christian need of simpler living. Agonizing over conditions is not enough. It may even be superficial. This is a problem for social action. The question of consump-

tion morality is not new, but it is different from what it has been in any previous age. "Conditions compel us to be good together if we are to be good at all." Viewed in this larger light, the individual attempt to solve the problem seems futile, and if the effort stopped there it would indeed be useless. These experimenters must somehow be gathered together into organized social control, they must develop guiding principle for society.

In conclusion Dr. Fleming seeks to emphasize anew that the spirit and convictions of the worker determine his success or failure in this new effort toward brotherhood, and that the complexity of the question leaves to no one the right to judge, but only sympathetically to consider each experiment, separately and individually, as a link in the ever lengthening chain of world fellowship.

CATHERINE PERRY

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*THE OUTLINE OF TENRIKYO. By Takahito Iwai. 319 pp. text, 26 illustrations and 12 charts. Tenrikyo Overseas Mission Dep't. Nara, Japan, 1932. Price ¥4.00.*

A new book about a religion still young enough to be called new, and written by one of its devoted followers should be welcomed by all interested in the study of religions; and especially by all who have heard of its claim of five million followers, though the centenary of the birth of its foundress is yet a few years away. That the book is written in a language foreign to the author is added testimony to his zeal and to the desire of the devotees to make theirs a world religion.

Perhaps the author was a bit too sure of the ability of himself and the "host of scholars well versed in the English language" whose "arduous services" were drawn on. The numerous typographical errors can readily be understood by anyone who has had any experience in seeing the press in Japan. Numerous errors in diction and occasional errors in grammar can be charged only to the author and his English scholars. But after having made the criticism, the reviewer would be unfair did he not add that on the whole the style is pleasing and the few newly coined words add to, rather than detract from the pleasure derived from its reading. Doubtless the flaws will be removed in a later edition, as the author aspires to improve on his work, even to putting into poetical form the "dancing Psalms" so that they may be chanted in English as in the original.

The thesis of the book is that Tenrikyo was intended as a world religion, is suitable to become such, will only fulfil its mission when, with its teachings understood and carried out, the states (political) "through

the grace of the Parent, will come and merge together to produce a 'confraternity' of the whole world." The author states his purpose to be "to give a general correct idea of Tenrikyo in its present state of development." It is hoped that it will serve "to give to people other than Japanese a proper idea of this religion, and also prove a source of information for those engaged in its propagation abroad." It accomplishes its purpose to the extent of impressing the reader not only with its numerical strength, but with its thorough organization, its large staff of teachers and its rather magnificent equipment for handling a wide range of activities at Jiba, near Nara, where is the head "kyokai" at the former home of the foundress.

The previous paragraph is a very condensed summary of the Introduction, which forms the first of the four parts of the book. Each of the other three has its peculiar interest.

*Part II* tells of the life of the foundress, her revelations, persecutions, the final recognition of the sect by the government bureau of religions, and of its overseas department in 1926, just forty years after the foundress became "the shrine of the Parent Deity" and began her revelations. One making his first acquaintance with the faith will be especially interested in the "invocation of the Divine will" on numerous occasions. At first the foundress reported the will of the Deity while in a sort of trance, performed acts of healing, etc. Later, questions were asked of the Deity by "invocation" and answers were given through the mouth of the foundress, who was recognized as a Deity. For example, when government officials demanded "modification of the faith," "Divine wisdom was invoked, which was granted in the same spirit as a parent would give in love for his child." This is but one instance of a number.

The reader will discover reference to doctrines in this section of the book, but *Part III* is devoted to this phase of the religion. The main writings which are recognized as authentic are (1) the Divine Chronicle of the Muddy Ocean, (2) the "Dancing Psalms" and (3) the Holy Scripts, all either written or dictated by Miki Nakagawa, the foundress. The first of these is an allegorical account of creation, or the cosmology of the faith. It deals with the characters in Shinto mythology, Izanami, Izanagi, and yet we are told the names apply to entirely different attributes although this is not always understood even by Tenrikyo believers. Of the second, we are told "the faith of Tenrikyo begins and ends with these Psalms." They are "so fit as to be chanted in the form of a counting song and as suitable for dancing steps, which makes them easy to remember. Her expressions at their emotional height assumes the form of rhythmic verse .....These psalms are no other than spontaneous outbursts of the heart which expressed itself in cadences as vivaciously stirring as passionately



fervid." One is somewhat surprised to read in Psalm I, "Fertilizer, the gift bestowed with New Year. How wonderful it is."

An outline of fundamental doctrine includes some with which we are familiar, and some which are not readily understood. Ten original deities are recognized, but one Parent Deity, Our Beloved Parent Tenryo-no-Mikoto. This world is the body of the Parent. Mankind lives in the bosom of the Parent. Deity is the Parent of man. Parent Deity is revealed as "Heavenly Truth" in all phenomena, and in the existence of man and all other creations. The parent Deity has taught that "Deity, the Truth; Truth, the Deity" "For the edification, however, of those who are unable to comprehend the true significance of this 'Heavenly Truth' the Parent Deity has taught that 'there is God and again there is no God: it depends on your mind.'" The other ten deities with Shinto mythological names "represent phases of the divine power of the original Parent, and have governed human life from the beginning." Other "fundamental doctrines" have to do with "Jiba" the "place where the Parent, in creating mankind, dropped the seed of human life, and with the "kanrodai" (translated "nectar vessel") of which the specifications are as Definite as for the Ark of the Covenant of the Jews. Another doctrine is that of "*things lent and borrowed.*" A man's body has been borrowed by his soul. People are all borrowed from the Parent. Bodily ailment is an injunction by the Parent against the unnatural action of man who tries to make selfish use of what he has only borrowed from the Parent who would never lend any imperfect thing.

*The eight species of dust.* Vice and evil would have sounded too harsh to the ears of the beloved children of the Parent, so the Foundress chose the term "dust," which accumulates daily while one is unaware. "Dust" includes covetousness, grudge, selfish love, hatred, reproach, anger, greed, arrogance. As long as dust is within us, the Parent will not enter our being. (The pure in heart shall see God.(?)) After one reaches the age of maturity, 15, one should look into one's heart and repent of his dusty mind. When such a true state of mind is reached, the care of the Parent will penetrate into him as the morning light floods through an opened window. Bodily ailments are for the cleansing of dust from people's minds. "There would be no disease or ailment but for errors of our minds."

*The last teaching of Salvation.* This refers to Tenrikyo, and to understand its true significance one "must have a clear perception of the three fundamental causalities of 'Time' 'Place' and 'Man.' These really refer to the "Maturity of Time" (the year 1838) the place (Jiba) and the person (Miki Nakagawa) of the revelation of Tenrikyo. *Contentment and Heavenly Causality.* Cleansing away the dust is not enough. The Heavenly Causality is seen in this world in beings that have come forth in a cycle of one generation, in those of two, three or even more." It is

possible to break away from the cycle of predestination. "When our mind soars high above the mundane world, it finds itself face to face with the Parent without any thought to becloud it." Such a state of mind, in its fulness, is Contentment.

*Sincerity, Truthfulness.* This is the state of mind when freed from dust and from bad causality. This is the true state of mind of the ego.

*The Devoted Life of Holy Labor.* This is the consecrated service which follows when man reaches the state of sincerity where there exists absolutely no desire whatever, when his mind is free from all trammels of thought. In this state there are no individual lives, but only one figure of life in which all minds are merged completely.

*The Help and Pull Together.* Mutual service will naturally result from a recognition of sonship and brotherhood.

*Life of Holy Service.* A life freed from dust and bad causality, with recognition of dependence of the Parent and its relationship to other persons, will naturally give itself in holy service,—to the Parent, to the Imperial Sovereign in a nation like Japan, in filial piety, to brothers, to those beneath us, to neighbors, to country, to the whole world. The Highest expression that such life finds is the "Holy Service of Dancing Psalms" for the Parent that is the origin of all universe and creation. It is not only the "highest form of ritualism in the faith of Tenrikyo, but also cheers the Parent and transports the human being in a spiritual way."

*The Faith of Salvation.* "The Parent is anxiously waiting for universal attainment of the state of true mind and performance of the service. This will win the respect of people on earth, and as such it will be reflected in the mind of the Parent in heaven; which will lead to the salvation by divine power."

The following are some of the thoughts and impressions which came to the writer of this article as he read the book: The religion seems to have borrowed elements from both Shinto and Buddhism, and has in some way come to accept some doctrines and concepts, some ideals which are much better set forth in Christian writings. In some cases, it would almost seem that the translator was laboring to paraphrase certain statements of Christian doctrine long the common property of the world, but had succeeded less well than the translators of the New Testament in the various modern English versions. But mingled with this, is the Shinto mythology, its Deities, withal subservient to the Parent Deity. When the Parent Deity teaches, for the edification of those unable to comprehend the true significance of this "Heavenly Truth" that there is a God, and again that there is not a God, depending on your mind, one sees the influence of Buddhism. At one time Tenrikyo functioned under the tutelage of a Buddhist temple, but the author disclaims any connection between its "Tenrio Nyorai" deity and "Tenrio-no-Mikoto."

The doctrine of "Japan as the Root of the World" may be considered to be a natural outgrowth of Shinto, but has its counterpart in the concept of the Jews as the chosen people through whom the whole world was to be blessed. The author says that some lands have material blessings to share, but that of Japan is spiritual. He also says that Tenrikyo, for administrative purposes has been given a place as a sect of Shinto, and such a view is accepted for the sake of convenience, however, "for its concept, or for its origin, it owes nothing to Shintoism."

One wonders whether the "modification of the faith" necessary to secure official recognition in Japan is the last of such modifications. Are not such changes being made in the attempt to become a world religion? Certain translations and interpretations would so indicate.

In the statistics, the number of "kyokai" and workers are given for "China," "Manchuria" and for "North America, etc.," one notices the omission to any reference to nationality of the members in these oversea organizations.

One can but be impressed by the growth reported, and by the systematic organization. In these regards, a parallel may be found in some of the religious sects of the West which have arisen at about the same time or later.

C. P. GARMAN

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#### Other Books Received—

Martin Luther: the Formative Years—B. K. Kuiper: Sons of Sheba—Stuart Bergsman: Of Things Which Soon Must Come to Pass: Philip Mauro, The Four Horsemen of the Apocalypse: Philip Mauro, all of the Wm. B. Erdsmann Publishing Co.



## PERSONAL COLUMN

Compiled by Margaret Archibald

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### NEW ARRIVALS

ACKERS. Miss Mary Jane Ackers (M.M.) formerly Assistant Secretary to Dr. Charles G. Trumbull, Editor of "The Sunday School Times" arrived in Kobe on May 9, to join the regular missionary force of The Mino Mission.

CHARLES and WRAIGHT. Miss Elizabeth Charles (J.R.M.) and Miss Marion Wraight, (J.R.M.) arrived from England per the "Fushimi Maru," on June 17, to Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu.

HALL. Mr. and Mrs. George Hall (J.R.M.) arrived from Melbourne, Australia, on June 12, per the "Nankin," to Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu.

SISTER KATHERINE MARY (S.P.G.) has joined the Sisters Emily and Florence at the Branch House of the Sisters of the Epiphany at 21 Yamato Dori, 2 Chome, Kobe.

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### ARRIVALS

ARMSTRONG. Miss M. E. Armstrong (U.C.C.) returned May 17 from furlough and is again at 274 Sogawa Cho, Toyama City.

CHASE. Mr. J. T. Chase (Y.M.) and family returned from furlough in the U.S.A. on May 25.

DUNLOP. Mrs. J. G. Dunlop (P.N.) returned from furlough spent in Canada and the U.S.A. on May 25. Address, — Sturges Seminary, Maruyama Cho, Shimonoseki.

DURGIN. Mr. and Mrs. Russel L. Durgin (Y.M.C.A.) are expected to return to Tokyo early in the fall to resume his duties with the Tokyo Y.M.C.A.

- JORGENSEN. Mr. and Mrs. Arthur Jorgensen (Y.M.C.A.) are due to arrive at Yokohama on September 11, by the "Chichibu Maru." They will bring their two daughters, Betty and Jean.
- LAMOTT. Rev. and Mrs. Willis C. Lamott (P.N.) returned from furlough spent in the U.S.A. on May 25. Address: Meiji Gakuin, Shirokane, Tokyo.
- SHAW. Mrs. H. Reynolds Shaw (P.E.) and her son Bobby, returned on April 20 to their home in Kanazawa.
- SPENCER. Rev. and Mrs. R. S. Spencer (M.E.C.) returned to Japan on May 12, and are again residing in Fukuoka. Their eldest daughter remained in America to attend the Northfield School.
- STRONG. Rev. G. N. Strong (S.P.G.) has returned from furlough and is residing at 1667 Kami Tanaka Machi, Shimonoseki Shi.
- WALKER. Mr. F. B. Walker (S.P.G.) has returned to his work at the English Mission School, 5 Nakayamate Dori, 3 Chome, Kobe.
- SMITH. Miss Harriet P. Smith (R.C.U.S.) returned from furlough in the United States on April 6. She has resumed her work as a teacher of English in Miyagi College.

## DEPARTURES

- ALLEN. Miss Annie W. Allen (U.C.C.) of the Aiseikwan, Kameido, Tokyo, sailed on June 23, for furlough in Canada.
- BAYLISS. Miss E. Bayliss (S.P.G.) has returned home to England and for family reasons is not expected to return to work in Japan.
- BARR. Miss Lulu M. Barr (U.C.C.) of the Eiwa Jo Gakko, Kofu, sails by the "Empress of Canada," July 21, for furlough in Canada.
- BATES. Miss E. L. Bates (U.C.C.), Kanazawa, will leave by the "Empress of Canada," July 21, for furlough in Canada.
- BUCHANAN. Miss Elsie Buchanan (P.S.) of Gifu, sails for America on furlough the latter part of July.
- CALLBECK. Miss Louise Callbeck (U.C.C.) of Nagano City will sail on furlough by the "Empress of Canada" on July 21. Miss Callbeck expects to spend some time in Denmark.
- CHAPPELL. Miss Constance Chappell (U.C.C.) for the Woman's Christian College, Tokyo, will leave Japan on furlough late in July.
- COLBORNE. Mrs. S. E. Colborne (C.M.S. Retired) sailed for furlough in England on May 28.
- CLARK. Rev. and Mrs. E.M. Clark (P.N.) and family of Kobe, sailed from Tsuruga, on June 8, for furlough and study in Edinburgh.

- COLLINS. Mr. and Mrs. Arthur M. Collins (J.E.B.) of Matsuzaka, have returned to South Africa on short furlough on account of health.
- COX. Miss A. M. Cox (C.M.S.) sailed for furlough in Canada on March 27.
- FULTON. Rev. and Mrs. S. P. Fulton (P.S.) sailed early in July for furlough in the United States.
- HOEKJE. Rev. and Mrs. W. G. Hoekje (R.C.A.) and two children, sailed for furlough in the U. S. A. on the S.S. "President Jackson," on July 11.
- JOST. Miss Eleanor E. Jost (U.C.C.) of Fukui City sailed on furlough by the "Empress of Canada," July 21.
- LEE. Miss Helen M. Lee (M.E.C.) sailed on the S.S. General Lee, July 21. Miss Lee has been teaching at Aoyama Jo Gakuin on a two year contract, and now returns to her home in Minneapolis. Her address is 3112 Sixteenth Ave., South.
- LeGALLEY. Prof. Charles M. LeGalley (R.C.U.S.) sailed from furlough on June 24, returning on furlough to the United States via the ports and Europe. He plans to pursue special study at Princeton.
- MACKENZIE. Miss Virginia Mackenzie (P.N.) of Shimonoseki sailed from Kobe on July 2 going to Portland, Oregon.
- MAKEHAM. Miss Eva Makeham (M.S.C.C.) is retiring after thirty years of service, and sailed for England by S.S. "Rawalpindi" on July 4.
- MURRAY. Miss Elsa R. Murray (J.R.M.) left for Scotland for furlough via Canada on June 8, per the "Hiye Maru."
- NEELY. Miss Clara J. Neely (P.E.) with her sister, Mrs. Charles Grandy, who has been visiting her since February, has returned to the United States, and will make her home in Norfolk, Virginia. Miss Neely has served in Japan for thirty-six years.
- NUNO. Miss Christine M. Nuno (P.E.) of St. Luke's Hospital, Tokyo, left Kobe on May 20, to attend a meeting of the International Red Cross Society in Paris the first of July. She expects to visit her home in New York later in the summer and to return to Tokyo in September.
- PINSENT. Mrs. A. M. Pinsent (U.C.C.) of the Toyo Eiwa Jo Gakko, Azabu, Tokyo, left for her home in Newfoundland by the "Empress of Canada," July 21, on furlough.
- POWLES. Rev. P. S. C. Powles (M.S.C.C.) and family of Takata, left for furlough in Canada on July 8, sailing from Yokohama by the "Fushimi Maru."
- RAWLINGS. Mrs. G. W. Rawlings (C.M.S.) sailed for England on April 14.
- SMYTHE. Mrs. L.C.M. Smythe (P.S.) of Nagoya, sailed on July 11, for a short visit in the U.S.A. She expected to return to Japan in October.
- STAPLES. Miss Marie M. Staples (U.C.C.) of the Toyo Eiwa Jo Gakko, Azabu, Tokyo, sailed by the "Empress of Canada" July 21, for furlough in Canada.



- STEGEMAN. Rev. and Mrs. H. V. E. Stegeman (R.C.A.) sailed for furlough in the U. S. A. on the S.S. "President Cleveland" on May 13.
- STOKES. Miss K. Stokes (S.P.G.) has returned home to England on furlough.
- STROTHARD. Miss Alice O. Strothard (U.C.C.) of Toyo Eiwa Jo Gakko, Azabu, Tokyo, left for furlough in Canada by the "Empress of Canada" on July 21.
- SUTTIE. Miss Gwen Suttie (U.C.C.) of the Eiwa Jo Gakko, Kofu, sailed for furlough in Canada on the "Empress of Asia."
- TRISTRAM. Miss K. Tristram (C.M.S. Retired) sailed for furlough in England on May 28.
- WILLIAMS. Miss Mary E. Williams (M.P.) has retired and left for America on May 16, going by way of Panama. Miss Williams was in Japan for more than thirty years, doing educational and evangelistic work. She was in Nagoya for many years. Her address is Shimston, West Virginia.
- WOODWORTH. Miss Olive Woodworth (J.E.B.) of Kobe left for Vancouver on July 9, for furlough.
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## CHANGE OF LOCATION

- DEMPSIE. Rev. and Mrs. George Dempsie (J.R.M.) have removed from Sendai to Haze, Higashimozu Mura, Sempoku, Gun, Osaka Fu.
- SAUNDERS. Miss Hilda Saunders (S.P.G.) has left the E. M. School and gone to work at the Shoin Jo Gakko, Aotani Cho, 3 Chome, Nada Ku, Kobe. Her sister, Miss E. Saunders, is living there also.
- 

## BIRTH

- OLTMAN. To Mr. and Mrs. P. V. Oltman (P.N.) of Meiji Gakuin, Tokyo, a son, Theodore Morton, on April 25.
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## MARRIAGES

- BUNCE-SHIVELY. Announcement is made of the Marriage of Miss Alice Shively, daughter of Dr. and Mrs. B. F. Shively, Doshisha University,

Kyoto, to Mr. Kenneth Bunce, in the church of Otterbein College, Westerville, on June 13, the ceremony being performed by her grandfather.

REEVE-PRICE. The Rev. Warren S. Reeve (P.N.) and Miss G. Joan Price (C.M.S.) were married in the Presbyterian Church, Syracuse, N. Y. on March 9.

WOODWARD-CAVELL. The Rev. S. C. Woodward (C.M.S.) and Miss G. M. Cavell were married in Christ Church, Yokohama, on November 9, and are now residing at 850, Roppon Matsu, Fukuoka.

## DEATHS

FIELD. Miss Field, who lived with her sister Mrs. S. E. Colborne (C.M.S. retired) at Minamihara, Chiba-ken, died on April 10.

RAWLINGS. The Rev. G. W. Rawlings (C.M.S.) principal of Momoyama Middle School, Osaka, until December 1932, died in Osaka on April 7.

## MISCELLANEOUS

HANCOCK. Miss Elizabeth Hancock, for several years a teacher in the Kinjo Joshi Semmon Gakko, Nagoya (P.S.) is returning to Japan for a visit during the summer.

KENNION. Miss Olive Kennion (S.P.G.) is much stronger now after her illness last year, and is living at 550 Kunitama Dori, Nada Ku, Kobe, and working in the East of Kobe in connection with St. Peter's Church.

R.C.U.S. Miss Margaret Kriete, Mr. David Nicodemus, Harold Zaugg, and Bertrand Kriete, who graduated from the American School this year, are returning to the United States for their college work. The first three are planning to enter Oberlin, the fourth DePauw.

OMI MISSION. Mr Vories spent the first half of June in Keijo, in connection with the new buildings of Weha College, the corner-stone ceremony of which was held June 10. Another recent output of the Omi Mission Architectural Department is the Dai Maru Department Store in Osaka.

SHIVELY. John, Alice, and Mary Shively, children of Dr. and Mrs. B. F. Shively (A.B.C.F.M.) of Doshisha University, Kyoto, graduated on June 12 from Otterbein College, Westerville, Ohio. Miss Mary Shively arrived the middle of July for a year's stay in Japan. John Shively will do graduate work next year.

Y.M.C.A. An Oriental Area Conference of leaders of the Y.M.C.A. will be held in Manila in August under the auspices of the World's Committee of Y.M.C.A. The Japanese Y.M.C.A.s will be represented by President Y. Abe, Dean E. Kan, Mr. Nakahashi, Mr. Soichi Saito, and Mr. G. S. Phelps.

An area conference of leaders of the World's Student Christian Federation will be held in Java during the first part of September at which the Japanese Student Y.M.C.A.s will be represented by Dean Kan and Mr. S. Saito. Two women representatives of the Student Division of the Young Women's Christian Association of Japan will also attend.

BISHOP HAMILTON of Nagoya has complete sets of International Review of Missions and of Japan Christian Quarterly from 1926 to 1932 inclusive, (barring one number of Quarterly) He would be glad to present these to any one wishing such on payment of postage for same.

MacKENZIE. Dr. D. R. MacKenzie, Sec. Treas. of the United Church of Canada Mission sailed for furlough in Canada on May 28th. Dr. MacKenzie retires from active service this summer, but expects to return to Japan to live after his year furlough.

ALBRIGHT. Rev. L. S. Albright of the Canadian Mission leaves his field in Shizuoka to return with his family for their first furlough on June 27th—sailing from Yokohama. Mr. Albright has been given one of the Missionary Fellowships at Union Theological Seminary for next year.

WHITING. Mr. Harvey Whiting, who graduates from the Canadian Academy in June leaves for the University of Canada in August.



## WHO'S WHO IN THIS ISSUE

---

JUDGE SHINTARO FURUYA is Judge of the Kwansai Juvenile Courts—including Osaka, Kobe and South-Western Japan. He was for many years a Sunday-school Superintendent before being appointed to this position, and is an active Church member of Congregational persuasion.

SHIZU HASEGAWA is a graduate of Kobe College, a High School Teacher in Kobe and a devoted Volunteer Probation officer. Her graduation thesis "The Cause, Prevention and Cure of Child Crime" attracted a great deal of attention some years ago.

HAROLD W. SCHENCK is the busy, able and popular Pastor of the Yokohama Union Church.

MR. & MRS. NOJIMA are Y.M.C.A. representatives recently sent for work in Brazil among the Japanese emigrants there.

MRS. LOIS J. ERICKSON is well known to the readers of the Quarterly as an excellent interpreter of the poems of her friends the Lepers of Oshima Island Colony.

SABURO YASUMURA (Associate Editor of the Quarterly) is Nat'l Sec'y of the Sunday-school Union of Japan.

WILLIAM MERRELL VORIES is the architect-business-man-missionary who is the moving spirit at Omi Hachiman. Writing poetry is only one of his many avocations.

C. BURNELL OLDS is a busy missionary of the Congregational Church located in Okayama. His wife is of the famous Davis family (see his own article) so he naturally had an interest in attempting this bit of research suggested by the Editor.

HAROLD W. HACKETT, Junior, is a pupil in the Canadian School—he had an Uncle in America who was writing excellent verse before his early death.

GLENN SHAW is an English Teacher in Osaka who writes for Japanese newspapers and has spent much time studying and interpreting for the rest of us "Things Oriental."

MRS. SHIZUE KOMAI is the wife of a Kyoto Imperial University Professor—she graduated from Kobe College—taught English and Piano there, has travelled much with her husband and is everywhere considered a sweetly influential Christian force.

ALICE E. GWINN has been for some years an English teacher at Doshisha Girl's School—she recently returned to America because of family necessities but hopes later to be able to continue work in Japan.

WILLIAM AXLING needs no introduction to Quarterly readers. He is a Baptist missionary at present Honorary Sec'y of the National Christian Council.

MR. G. S. PHELPS is at present the only American Y.M.C.A. Sec'y in Japan—he has long been an outstanding National Sec'y.

MATSU W. CRAWFORD is the wife of Vernon A. Crawford of Kochi—They are missionaries of the Southern Presbyterian Church—When Mrs. Crawford wrote this article for our Quarterly she was facing an imminent serious operation and the problem of what plans to make for two babies during her absence from home—the Editor mentions this only because so many of us far less burdened think we cannot find time for “literary work.”

MRS. ETHEL P. TAYLOR (wife of Fred Taylor of Kobe) has been a much-appreciated contributing member of Kobe's “foreign community” during the past two or three years.

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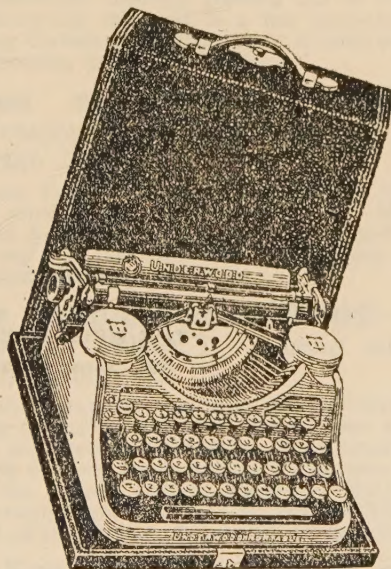
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